



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

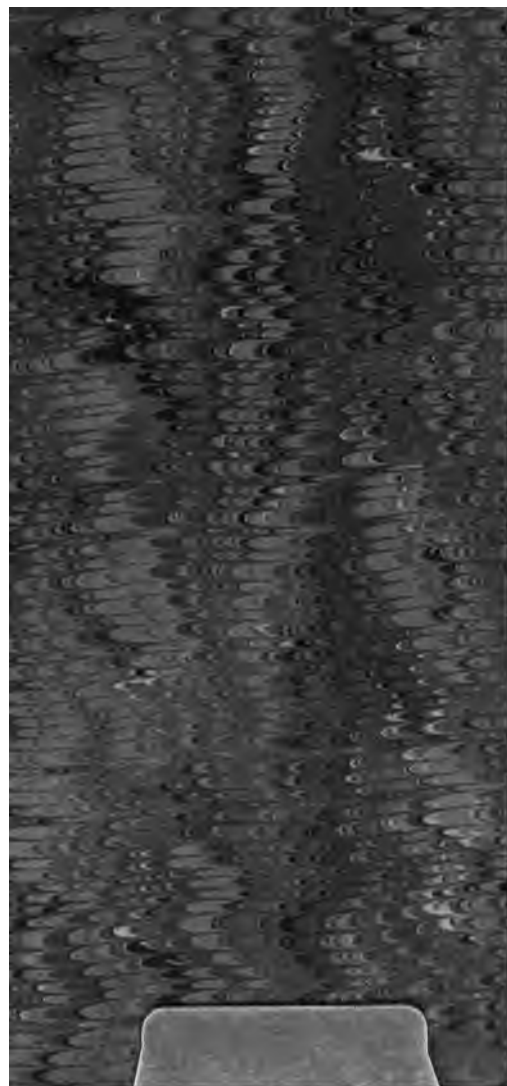
We also ask that you:

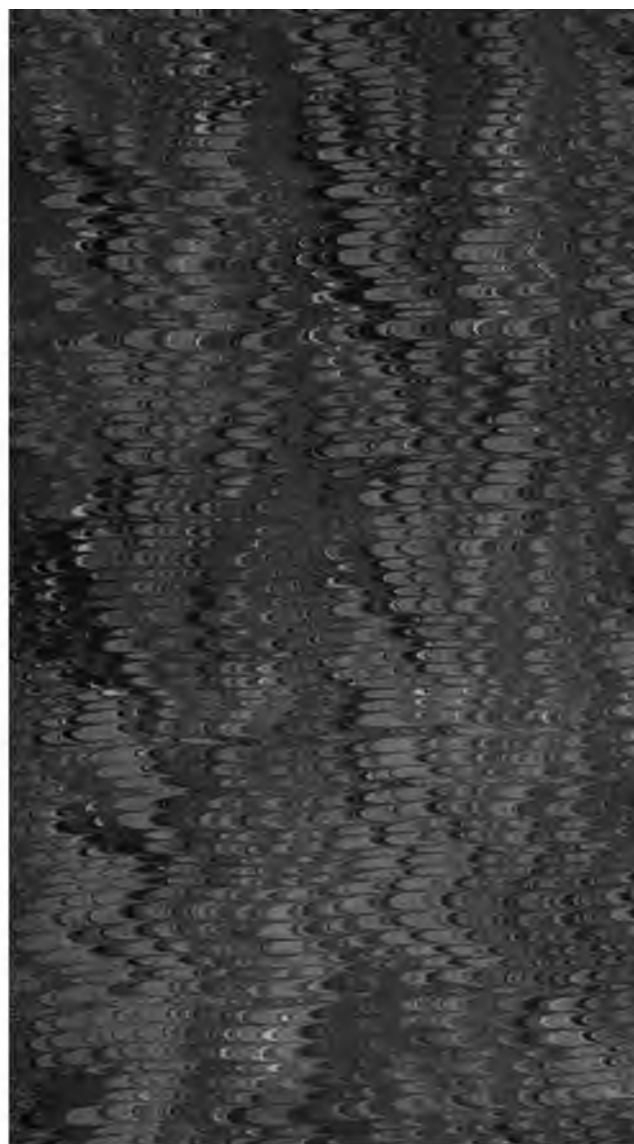
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







1 3 2

Library of St. Paul's
College, Prior Park,
of the best wines of
Henry Englefield.

Oct. 14th 1842.

137 f. 49



6000996883



EXPLANATION
OF
THE CEREMONIES
OF THE HOLY WEEK
IN THE CHAPELS OF THE VATICAN:
AND OF THOSE OF
EASTER SUNDAY;
IN THE CHURCH OF
S T. P E T E R.

BY THE Rt. REV. JOHN ENGLAND D. D.
BISHOP OF CHARLESTON U. S. A.
HONORARY MEMBER OF THE ROM. PONT.
ACADEMY OF ARCHAEOLOGY,
ETC. ETC.



ROME 1833.

BY FRANCIS BOURLIS

Printed for the Foreign Catholic Library



TO HENRY ENGLEFIELD ESQ.

My Dear Sir

Three weeks have elapsed since the first part of this compilation was finished. These few sheets though seemingly upon a different subject, are in fact, but an extension of the former: so that without a perfect acquaintance with the explanations given in that which preceded, the present will be, in many places, altogether unintelligible.

In giving publicity to the former explanation, I felt it my duty, to express, though feebly, to the exalted and venerable personage, at whose bidding and under whose patronage, I undertook this task, the sentiments which I entertained towards him. In bringing this out, I can not consent to omit mentioning what is due to you. Independently of the zeal that you have otherwise manifested in contributing to make this city and the rites of our church inter-

IV

esting to those who are estranged from our faith ; I owe to you the greater portion that I have learned of peculiar customs , and special practices which had never come under my observation ; and which I could not have sufficiently understood from mere description, without other aid . I have on this head also to make my acknowledgements to the respectable vice-rector of the English college , by whose kind information I was led to consult you . Monsignor Brocard , one of the masters of ceremony of the Papal chapel , to whom you introduced me , has been good enough to prevent some mistakes which I should have otherwise made ; and shewed his readiness to give me every information ; and Father Giannotti who has charge of the Sacristy , as assistant to Monsignor Augustoni upon our presenting the letter of Cardinal Weld not only gave us a full opportunity of examining all the vestments and vessels : but expressed his anxiety to give such farther aid as was in his power .

I have, as far as the time would allow, consulted the works of Benedict XIV. Cardinal Bona, Martene, Le Brun, Azevedo, Zacharia, Georgi and Cancellieri , as well as the Missals and other liturgical books : and have given no explanation , nor made any assertion that I have not found sustained by more than one of these .

If instead of three weeks, I had three months for this compilation, it would necessarily be still very imperfect . Besides , I felt that as I wrote, principally for readers not well acquainted with our tenets ; and as it would be quite impossible to understand the nature of the ceremonial,

without an exact knowledge of the doctrine to which it had reference, I was obliged to intersperse several dogmatic explanations; and in order to confine the work within the most narrow limits, so as to try and produce it in time for the holy week, it became necessary for me to condense as much as possible, I trust therefore to the kindness of the reader for much indulgence upon these grounds.

To the zealous and laborious co-operation of our amiable and talented friend Rev. Doctor Cullen, Rector of the Irish college, I owe more than I can express. He not only furnished me with the materials, and corrected some mistakes; but what was most important; superintended the press; which is indeed a laborious task, when the compositors do not know the language in which they set up the type.

As an American prelate, I feel particularly gratified, not only in the expectation that this effort of one of their adopted brethren will prove as acceptable to those of my fellow citizens who visit the holy city, as you believe it is likely to be to the the large and respectable portion of British subjects, that from time to time sojourn within its precincts. This feeling is considerably enhanced by the reflection, that in the venerable successor of St Peter, who at present so usefully presides over the church; and who, of course, has the principal share in those sacred duties which I have endeavoured to describe, I behold the former active, zealous and enlightened prefect of the Propaganda; whose deep interest and laborious exertions in the concerns of the church of the United States, have

been so beneficial to our religion . Through his hands were the proceedings of our provincial council submitted to his predecessor of cherished memory ; through his ministry as prefect, did our hierarchy receive the approbation of its labours from that see " to which because of its better presidency it is necessary that every other church should have recourse , . And to himself , when called from that station by the venerable and eminent senate of the christian world , to occupy the vacant chair, have we dedicated the publication of our first legislative acts . If the obligations by which an humble individual is bound, could with propriety be mentioned as additional motives ; kind protection more than once extended , and the conferring of favors, equally unexpected as unsought, might well be added . But these minor considerations should be all merged, in viewing the calm dignity and apostolic firmness, with which his holiness has met the intrigues and efforts of that combination of infidels, which has in Europe profaned the name of liberty, and under the pretext of extending its blessings, sought to inflict a deep wound upon religion, by stripping the holy see of its temporal independence ; and thus renewing those scenes of affliction which blur the pages of former history . Yes , they shew us times , when religion wept over the ruin and scandals which ambition and faction and tyranny produced in this city . It was under such circumstances that the Pontiffs were first driven from their basilics to celebrate the sacred mysteries in private chapels : and it was when by reason of their poverty, caused

by contentions and plunder, that those basilics themselves frequently were so dilapidated, as to be unfit for the celebration of the rites with a becoming dignity, that by a sort of prescriptive usage, this custom, of leaving the large church for the private chapel, became fully established. The example of the presiding Pontiff, on the occasion of these ceremonials, is indeed edifying. Even strangers to our faith have expressed their admiration. No one can see his figure at the divine offices without being deeply impressed by his silence, his recollection, and the air of devotion which breathes around him. He truly shews by his manner, the life and energy of that faith, which lives within. In him indeed, the performance of the ceremony is but the genuine expression of a devoted soul : and whilst he thereby converses in spirit with his God, he leads others to similar conversation. He feels, like the Patriarch upon the mountain, that the place is awful, because God is there.

That God may long preserve the venerable father of our church to edify his children by his example, whilst he guards the sacred deposit by his firmness and prudence, is a prayer in which I am convinced I shall be joined fervently by you.

I have the honor to remain

My Dear Sir

With sincere regard

Your most obed. humble servant

✠ JOHN, Bishop of Charleston.

Irish College Rome 26. March 1833.

the first of these is the fact that the
the second is the fact that the
the third is the fact that the
the fourth is the fact that the
the fifth is the fact that the
the sixth is the fact that the
the seventh is the fact that the
the eighth is the fact that the
the ninth is the fact that the
the tenth is the fact that the
the eleventh is the fact that the
the twelfth is the fact that the
the thirteenth is the fact that the
the fourteenth is the fact that the
the fifteenth is the fact that the
the sixteenth is the fact that the
the seventeenth is the fact that the
the eighteenth is the fact that the
the nineteenth is the fact that the
the twentieth is the fact that the
the twenty-first is the fact that the
the twenty-second is the fact that the
the twenty-third is the fact that the
the twenty-fourth is the fact that the
the twenty-fifth is the fact that the
the twenty-sixth is the fact that the
the twenty-seventh is the fact that the
the twenty-eighth is the fact that the
the twenty-ninth is the fact that the
the thirtieth is the fact that the
the thirty-first is the fact that the
the thirty-second is the fact that the
the thirty-third is the fact that the
the thirty-fourth is the fact that the
the thirty-fifth is the fact that the
the thirty-sixth is the fact that the
the thirty-seventh is the fact that the
the thirty-eighth is the fact that the
the thirty-ninth is the fact that the
the fortieth is the fact that the
the forty-first is the fact that the
the forty-second is the fact that the
the forty-third is the fact that the
the forty-fourth is the fact that the
the forty-fifth is the fact that the
the forty-sixth is the fact that the
the forty-seventh is the fact that the
the forty-eighth is the fact that the
the forty-ninth is the fact that the
the fiftieth is the fact that the
the fifty-first is the fact that the
the fifty-second is the fact that the
the fifty-third is the fact that the
the fifty-fourth is the fact that the
the fifty-fifth is the fact that the
the fifty-sixth is the fact that the
the fifty-seventh is the fact that the
the fifty-eighth is the fact that the
the fifty-ninth is the fact that the
the sixtieth is the fact that the
the sixty-first is the fact that the
the sixty-second is the fact that the
the sixty-third is the fact that the
the sixty-fourth is the fact that the
the sixty-fifth is the fact that the
the sixty-sixth is the fact that the
the sixty-seventh is the fact that the
the sixty-eighth is the fact that the
the sixty-ninth is the fact that the
the seventieth is the fact that the
the seventy-first is the fact that the
the seventy-second is the fact that the
the seventy-third is the fact that the
the seventy-fourth is the fact that the
the seventy-fifth is the fact that the
the seventy-sixth is the fact that the
the seventy-seventh is the fact that the
the seventy-eighth is the fact that the
the seventy-ninth is the fact that the
the eightieth is the fact that the
the eighty-first is the fact that the
the eighty-second is the fact that the
the eighty-third is the fact that the
the eighty-fourth is the fact that the
the eighty-fifth is the fact that the
the eighty-sixth is the fact that the
the eighty-seventh is the fact that the
the eighty-eighth is the fact that the
the eighty-ninth is the fact that the
the ninetieth is the fact that the
the ninety-first is the fact that the
the ninety-second is the fact that the
the ninety-third is the fact that the
the ninety-fourth is the fact that the
the ninety-fifth is the fact that the
the ninety-sixth is the fact that the
the ninety-seventh is the fact that the
the ninety-eighth is the fact that the
the ninety-ninth is the fact that the
the hundredth is the fact that the

the hundredth is the fact that the

the hundredth is the fact that the

the hundredth is the fact that the

the hundredth is the fact that the



EXPLANATION OF THE CEREMONIES
OF THE HOLY WEEK.

From the earliest period of christianity ; the observance of Lent preceded the festival of Easter , and the last week of this holy time has been one of peculiar solemnity , not only because of the special preparation that was to be made for the Easter communion , but also because of the important facts which are then commemorated ; hence its ceremonial is one specially interesting.

The object of our church-ceremony is not mere idle shew ; such exhibitions would, in religion , be worse than a waste of time , and might even become mischievous ; for persons might be thereby led to imagine that the mere observance of the outward forms, was the service of that God who seeks true adorers to worship him in spirit and in truth ; and who can therefore never be pleased by any homage which is not internal and spiritual ; or the observance might degenerate into superstition ;

when an expectation was cherished of deriving from mere external actions, effects neither belonging to their nature nor promised by God.

As an impression frequently exists in the minds of some well disposed persons, that the multitude of ceremonies during this week is little consonant to the spirit of religion; and really is superstition; it might not be amiss to premise a few general observations before entering upon the special explanation of the several parts.

The legitimate objects of external rites in religion, as far as they are of human institution, are the instruction of the mind and the amelioration of the heart, or as might at once be expressed, their object is the promotion of enlightened piety. Whatever does not tend to this, is at least useless; probably mischievous. The catholic church is desirous of having all her observances tested by this principle: but unfortunately, several who admit its correctness will frequently take no pains to ascertain how the facts they observe are brought under its influence; and they pass judgment without sufficient examination.

The mind is enlightened not only by conveying new information to the understanding; but by also recalling to the memory what was passing into oblivion, and by deeply imprinting upon it, those traces that were becom-

ing indistinct or faint. The heart is ameliorated when its affections are excited to the condemnation of vice , to sorrow for sin , to gratitude for mercies , to desire of God's glory , to resolutions of fidelity in his service ; love of his law , benevolence towards our fellow creatures, and exertions for their benefit; especially if the the great motive which impels to these be the love of our Redeemer.

The lessons which are calculated to produce so much benefit, might be conveyed not only by the voice of the preacher , but by the exhibition of the printed page : words whether spoken or written, are merely conventional signs for the purpose of exciting ideas , and the ear or the eye might be equally well impressed by other means, as by the sermon or the book. Music can affect the soul through the one, as painting can, through the other. How often has he to whom the most eloquent orator addressed himself in vain , been vanquished by the charms of melodious sound ? How often has the painter or the sculptor rivetted the attention of him, who has read description after description with complete indifference ? To how many generations has Laocoon proclaimed his anguish ? Can you count the multitudes that have hung round the transfiguration ? Who will describe the sensations produced by the Miserere ? He who would thus endeavour by an abstract semblance of philosophy, to argue against what is thus testified by nature through

the voices of myriads, may well be expected soon to bid you hold fire in your hand, and think of Caucasus. Yet have men written polished sentences, they have constructed rounded periods, and called them by the name of religious philosophy, and philosophical religion and rational devotion, merely to deprive religion herself of those natural aids, which under the auspices of heaven, and frequently by the express command of God himself, were used for the promotion of his service amongst his people. Either of these taken separately is useful and powerful, but when the combination of all is applied to bring the mind to any particular frame, the effect is almost irresistible. When music, scenery, action and poetry unite, to call up the remembrance of ancient worthies, of cities buried under the ruins of ages, of transactions nearly obliterated by the hand of time, transactions in which the observers now have no actual interest; how is the imagination seized upon, the memory excited, the affections interested and the very heart itself engaged? Yet this is only ceremony.

And shall we be told that it is superstitious, to use the most natural and efficacious mode, of so exhibiting to a redeemed race, the tragic occurrences of the very catastrophe by which that redemption was effected, as to produce deep impressions for their religious improvement? This is the great object of the church in the

ceremonial of the Holy week. This is the great end she seeks to attain, by the observances which she has established. And therefore she must upon the plainest maxims be acquitted of the charge of superstition : her judgment or her taste, or both may be arraigned if you please, but her religion is vindicated. If the multiplication of religious rites be superstition, then is the God of Sinai its most powerful abettor.

Without entering farther into the details of the Lenten observance, it will suffice to remark, that on the fifth Sunday, which is exactly a fortnight before Easter, the solemn commemoration of the passion or sufferings of the Saviour commenced. On the eve of that day, the ornaments were generally removed from the churches, or they were covered ; and the crosses veiled with deep violet in token of mourning and penance, so that during this fortnight, the appearance of the churches indicates to the faithful the sentiments which befit the solemnity. Formerly the catechumens who had been found worthy, were baptized on the eve of Easter, and the public penitents who had been in fasting, in prayer, and in other religious exercises seeking reconciliation through Christ, expected also to be admitted to the sacraments. Now that the great week was about to commence, not only did the body of the faithful take a deeper interest in the facts which were brought to their view, but also these parti-

cular classes had their special duties. The first day of this week therefore, was called by a variety of names, by reason of the several observances. The approved catechumens were selected and declared "competent", hence it was called "*Dominica competentium*". They had abstained during Lent from the use of the bath, but now preparing for the unction which followed baptism, they washed their heads, on which account, it obtained the name of "*Capita lavantium*". As the council of Agde directed that the symbol should be then explained to the "competents", the Gothic missal styles the Mass of this day "*Missa in symboli traditione*". The Popes also, in commemoration of Magdalen's piety towards Jesus, John xii. 3. were accustomed on the previous day, to give larger alms than usual; that they might shew towards the poor, who are the members of Christ, that charity which she exhibited to their head. The day received also a title from this custom. But the names of the Sunday of palms, the Sunday of olives, the Sunday of flowers, etc. were the more general appellation. Macri as quoted by Jacob Goar gives a curious and interesting account of the customs of the Maronites on this day, respecting the olive tree which they bless and carry in procession. Grester also describes the ceremonial at Jerusalem. The transaction which is commemorated is related by St. Mathew C. xxi.

This occurred at the close of his public mi-

nistry , when having made every preparation for the accomplishment of all that had been written concerning him by the prophets , he went up to Jerusalem for the consummation of his sacrifice.

We must , previously to the considering the ceremony performed at the Papal Chapel, become acquainted with the stations , offices , and duties of the attendants.

The Pope is not only a bishop , but is visible head of the church , and is therefore attended by a more numerous and dignified body of clergy, than waits upon any other prelate. He is also a temporal sovereign, and has of course, the proper officers of the state, attached to his court. They also are to be found in his chapel. This is not a public church in which he officiates as the celebrant ; it is his private place of worship , where the offices are performed by his clergy , but in which the proper respect is always paid to his Holiness, both as the pontiff and the sovereign ; and he occasionally performs some few of the ecclesiastical functions.

His throne is placed at the Gospel side of the altar , having on each hand, a small stool for his two attendants. On Palm Sunday , he wears a large cope of a bright purple colour approaching to red , over the clasp which fastens it on his breast , is a silver plate , called a *formal* , a considerable portion of which is finely gilt: on this in beautiful relief, is the

figure of the venerable ancient of days, Daniel vii. 9. clouds are embossed wreathing about the figures of attending cherubim, Exod. xxv. 18. and circles of precious stones surround the entire : one larger and more beautiful than the rest occupies the centre. Exod. xxviii. 29. On his head is a plain mitre of silver cloth. This is his ordinary church vesture at present, on days of penance or mourning.

Down to the time of Pius VI. from that of Clement VIII. about the year 1600. the Popes had a splendid formal of pure gold, with a rich olive branch of fine enameled green, of the same metal surrounding three large knobs of valuable oriental pearls. But this was not the only property of which the church was plundered during the pontificate of that heroic and venerable successor of Peter.

The Cardinals are the high Senate of the church, and the privy council of the sovereign. They are selected by his Holiness, from amongst those ecclesiastics most distinguished for their learning, piety and other estimable qualifications. In ordinary dress, in essential authority and in general rank, all the members of the sacred college are upon a perfect equality. Though not always known by the same appellation, nor always enjoying the same privileges, their body is one of the most ancient in the church : and they are the representatives of its hierarchy.

Six of them are cardinal Bishops, they are

ordinaries of what are called the suburban churches , or those within the immediate district of the city of Rome.

The Dean of the sacred college who is the senior , is Bishop of Ostia and Veletri ; the next is bishop of Porto, St. Rufina and Civita Vecchia, and subdean of the sacred College : the other four take rank according to the date of their attaining a suburban Diocess; these are, the sees of Sabina , Frascati , Albano and Palestrina. They sit on a bench which extends from the right of the platform on which the throne is erected , towards the front entrance to the chapel , the senior being nearer the throne ; next to them , the senior Cardinal priest is seated upon the same bench , and his brethren who represent the priests, sit successively in the order of their appointment to the sacred college. It is required that each should be in the holy order that he represents : but it generally happens ; that several of the Cardinal priests are in fact, bishops; and some of the Cardinal Deacons are also in the order of bishop or priest: but it is also in the power of the pontiff to dispense for good reason, from time to time with the execution of the law, which makes it obligatory upon a Cardinal to receive the holy order befitting his rank, within twelve months from the date of his appointment ; under pain of rendering his nomination void. It sometimes has happened that such a dispensation was granted , especially to enable a man well qua;

lified for the situation, though not in holy orders, to hold the office of secretary of state.

The two senior Cardinal Deacons assist on the right and left of the papal throne : the others according to their seniority occupy the bench opposite that of the bishops and priests, the senior being the nearer to the throne. But when the Pope solemnly officiates, the three junior cardinals of the order of priest, sit at the side of the deacons on that part of the bench, which is more remote from the throne : yet so as that the junior Cardinal priest is nearest to the junior Cardinal deacon. When there is a full attendance of the Sacred College, the number of priests on that side will frequently be more ; and if only one deacon should attend besides those who assist the pope, he will sit at the same side with the bishops and priests.

The whole number of the sacred college is seventy, viz, six bishops, fifty priests and fourteen deacons. This number however is seldom full. At present the bishops are five, the priests thirty seven, the deacons ten, making in all fifty two, and leaving eighteen vacancies. Of the present College, Pius VII. created twenty, Leo XII. eighteen, Pius VIII. three, and the present Pope, Gregory XVI. eleven. The Pope has also reserved three *in petto* ; that is, he has declared to the consistory or assembly of the sacred college, that he has made the ap-

pointments, but he has, for sufficient reasons, not as yet published the names of those promoted. When he shall have done so, they will take rank from the period of his declaration and reservation of the names, and not from that of their publication; so that they will outrank all of the same order, that shall have been created in the interval. But if the Pope should die without publishing their names to the consistory, the nomination is without effect. The present number of Cardinals in the city is thirty two. Upon the vacancy, of the holy See, the sacred College have the government of the church, and are invested with authority to administer the States; they are the electors of the new Pope, whom they select from amongst their own body. The cardinal priests are the titulars or rectors of the principal parish churches or stations in Rome, and the cardinal deacons have also their titles from some of the ancient churches of the city; it is also the privilege of the first cardinal deacon, to announce to the people the election of the Pope, and to crown him. The first Cardinal priest has, except when the Pope solemnly celebrates, a seat on the platform of the throne in front of one of the assistant Cardinal deacons, and it is his duty to offer the incense etc. : on the more solemn occasions this duty devolves upon the first cardinal bishop.

Each Cardinal has chaplains, one of whom

all these wear a purple serge cappa gathered up and the fold brought under the left arm, with a tippet of white ermine : the patriarchs wear exactly a similar dress, and when the Pope solemnly officiates, they all wear amicts over their rochets, and copes of the proper colour, with mitres of plain linen. The first of the assistants holds the book, and the second the lighted candle, for the holy father, when he reads or sings. When the solemn service is performed by the Pope at his throne, these assistants sit or stand on the steps at each side.

Amongst these are generally two of the domestic prelates of his Holiness viz, his almoner, who is generally an Archbishop *in partibus infidelium*, that is, of some see in which there are few, if any christians, and which being under the dominion of the infidels, renders it perfectly easy to have him permitted to reside in Rome, the law requiring the residence of a bishop at his see, being in this instance dispensed with; the other is the sacristan of his Holiness, who is since the time of Pope Nicholas IV. about 1290, an Augustinian friar, generally bishop of Porphyry *in partibus*. His duty is to keep all the ornaments and church furniture, and to see every thing properly prepared: a priest of his order is his assistant. The sacristan wears a black cappa with black fur. And here it is remarked once for all, that when a member of one of the religious orders is promoted to a prelacy though he conforms to the general fashion of

the dress appropriate to the rank to which he is promoted, he keeps the colour of the religious community from which he was taken. The sacristan gives the holy water to the Pope, except when it is administered by a cardinal; or vicar of the cardinal archpriest in his own basilica: he administers the last sacraments to the holy Father in his illness, celebrates mass and says the prayers for the cardinals in conclave; and is rector of the parish of the papal family. The patriarchs of Venice, of the Indies, of Lisbon, of Antioch of the Greek Melchites, of Antioch of the Maronites, of Antioch of the Syrians, of Babylon of the Chaldaic rite, and of Cilicia of the Armenian, can also have places in this rank: they have precedence according to seniority of appointment.

It would be natural for a stranger to imagine that this place of assistant bishop was merely an ecclesiastical rank. Such however is not the fact; for those bishops have no additional jurisdiction therefrom, nor does this distinction give them any precedence outside the papal chapel. Besides from the nature of one of their privileges, viz, that they have such nobility as if they were sons of counts, *una nobiltà come se da genitori conti tratto avessero la loro origine*, it would appear that like cardinals, they were attached to this chapel, not merely in their ecclesiastical character, but also as a sort of minor nobility in the court of the sovereign.

The four first patriarchs however have in virtue of their patriarchal rank, an honorary precedence above all other bishops not cardinals .

The next prelates whatever their ecclesiastical order might be, take rank only from their civil offices.

The governor of Rome wears the ordinary dress of an assistant bishop ; his seat is opposite the throne in the papal chapel , to the right of all those who sit on the back bench , but the prelate who celebrates mass and his attendants are of course farther in towards the altar : and near the door in the extreme angle, one of the noble guard stands as sentinel with a drawn sword , at the entrance of the sanctuary .

The prince assistant at the throne stands upon the platform near the first cardinal deacon , in his court dress. This privilege belongs at present to their excellencies , Aspreno Prince Colonna , Domenico prince Orsini , and Paluzzo prince Altieri , who is Senator of Rome. They take the place by alternation or arrangement . The senator's court dress is red, with a yellow cloak, the ordinary court dress in black.

Next to the governor and similarly habited is the auditor of the apostolic chamber . His charge is principally that of the administration of justice in law and equity.

Similarly habited is the treasurer of the chamber who sits next to the auditor: his of;

fice is not only that to which all accounts are rendered , and by whose order all payments are made , but he is also a judge of extensive jurisdiction , and president of the apostolic exchequer.

On his left is the prefect of the apostolic palace , who is majordomo of his Holiness, and has considerable judicial and administrative power , not only in the pontifical family , but also over other persons and things.

When the bishops dress in their sacred vesture , these prelates occupy a different seat ; they at such times sit on the second bench , or that of the prothonotaries apostolic.

The next is a rank merely ecclesiastical ; it consists of the archbishops and bishops who claim no civil rank , nor special privilege ; they are called non-assistants . In the papal chapel they sit on the back bench opposite the throne next to the civil prelates above described . The eastern archbishops take the right . The Armenian prelate wears his beard , and over a purple sutan he has , on ordinary occasions , a purple cope , lined with green , trimmed with red and white : on solemn occasions his vesture is an alb , over which is an exceedingly rich cope , and other appropriate ornaments ; his mitre is embroidered with gold . The dress of the Greek prelates for ordinary chapels , differs very little from that of the Armenians , but on solemn occasions their rich vesture has a nearer resemblance to the ancient Dalmatic

gal difficulties which are brought up. He generally hears those applications standing by a chair on which the Pope is supposed to be present, as the king of England is supposed to preside in his court of king's bench ; his place is also on this prelatie bench.

The archimandrite of Messina ranked next, if he had no higher place by another title ; then the *Commendatore* , or president of the great hospital of Santo Spirito.

The abbots generals of the several monastic orders , nine in number who are entitled to wear mitres have their seat to the left of the non-assistant bishops ; viz, Benedictines of mount Cassino, Basilians , canons Regular of St. John of Lateran , monks of Camaldoli , Vallumbrosians , Cistercians , Olivetans , Sylvestrinians , and Jeromites. Next to them on the left, are the generals and vicars general of the mendicant orders : viz , Dominicans, Minor observantins , Minor conventuals, Augustinians , Carmelites , Servites , Minims of St. Francis of Paula , Redemptioners , Capuchins, Trinitarians , and bare footed Carmelites.

The Conservators of Rome who represent its civic council, and the prior of the Caporioni or magistrates of its wards or divisions stand on the steps of the throne , on the right hand side below the assistant prince.

The master of the sacred hospital or dwelling, *Maestro del sagro Ospizio*, formerly held the authority of the Majordomo and chamberlain ,

but his place is now merely honorary. It was hereditary in the noble family of Conti. It is now vacant : he wears a court dress, and stays near the entrance of the choir as guardian of the chapel.

The auditors of the Rota sit on the steps of the throne, and on those of the altar. They succeed to the ecclesiastical functions of the apostolic subdeacons, suppressed for their irregularities by Alexander VII. on the 25 of October 1656. Those subdeacons were established to the number of seven, by pope Fabian about the year 240, and were subsequently increased to twenty one, which was their number in 1057. They became afterwards more numerous, and held considerable authority. But the auditors of the Rota, which is a judicial tribunal, however ancient their origin, do not appear to have been brought into much notice before the time of Pope John XXIII., who in apostolic letters dated at Bologna viii. kal. Junii 1450, styles the auditors of causes of the sacred palace, which was their title, *apostolic chaplains*. Sixtus IV. about seventy years afterwards, reduced their number to twelve, of whom one was to be a Frenchman, one a German, two Spaniards, one a Tuscan, three Romans, and the other four, one from each legation of the Papal territory. This court has cognizance of a large share of ecclesiastical, as well as of civil causes, and its decisions are always accompanied by a statement

of the grounds on which they are made , and are highly respected. On ordinary occasions , they wear the prelatie dress ; but on solemn occasions they wear a surplice over the rochet. The Dean of this college holds the Pope's mitre when his Holiness performs solemn functions ; the college furnishes the officiating sub-deacon on such occasions , two others bear his train; one of them accompanies the nobleman who pours water on the hands of his Holiness , one of them incenses the Cardinal deacon , and then incenses the non-assistent bishops, one gives them also the peace and one carries the cross. Several of them also have seats in various Congregations.

The Master of the sacred palace is a Dominican friar , his dress is that of his order , white with a black overcloak . Pope Honorius III. , who governed the church from 1216 to 1227 , gave the office to that order . This officer is the Pope's theologian, and ranks amongst the auditors of the Rota, after whom he sits. He has the inspection of the discourses for the papal chapel , also the power of licensing publications, none of which can appear in Rome without his permission. He enjoys many other privileges.

The clerks of the Chamber sit near the auditors of the Rota , their number is twelve , several of them preside over various tribunals , such as regard provisions, currency , roads , streets , waters . And the whole body forms

a court of appeal from the decisions, not only of those tribunals, but also from the decisions of the Treasurer's court. The appeals are heard by the direction either of their own President, or that of a court of revision, called voters of the signature. Two of these Prelates accompany the lay gentlemen, who pour water on the hands of the Pope after the offertory, when he officiates solemnly. One of them has charge of a cloth laid upon the vestments, and at Christmas, one of them bears the swords which the Pope blesses. When the Pope dies, they accompany the cardinal Camerlengo, clothed in black, wearing rochets, for the purpose of recognising the body : they then receive from the pro-Datary and the secretaries, the seals, which they bring in presence of the Congregation of Cardinals, and there break.

The voters of the signature had their number fixed at twelve by Alexander the VII, and were formed into a college to replace the apostolic acolyths dissolved and suppressed by that Pontiff, at the same time that he suppressed the apostolic subdeacons. This body is one of judicial revision, which has the power of sending to the court of appeals, cases from those tribunals, the correctness of whose decision is suspected. Formerly they were chosen from a body called the apostolic *referendaries*. As supplying the place of acolyths in the ecclesiastical functions, they furnish persons to carry the incense, the lights, and the cruets ; one of

•

them also has charge of the Pontiff's gloves and ring. Their dress and place are similar to those of clerks of the Chamber.

The regent of the chancery who examines , compares and authenticates bulls , and administers the oaths to ecclesiastical dignitaries : the abbreviators of the Park who have also places in the chancery , and the auditor of contradictions have their places amongst the prelates.

The masters of ceremony wear purple cassocks , and surplices and see the proper order preserved : on festivals their cassocks are red .

The whole pontifical family , ecclesiastical and lay, have places in this chapel , viz , the private Chamberlains , who are clergymen to wait in the antichambers, and regulate the entry of those who seek audience. They wear a purple cassock over which is a mantellone or long purple cloak with hanging sleeves from the shoulders ; but in the chapel, the mantellone is laid aside, and in its place , they wear a red serge cappa or cloak with a hood of white ermine in winter, in stead of which, in summer, this hood which always hangs round the breast, shoulders , and back, is of red silk : with them, properly habited, are the Pope's chaplains, the secretary of briefs to princes, the secretary of Latin letters, the under secretary of state, the subdatary, the master of the wardrobe , the cupbearer , secretary of messages , and sometimes the physician . Besides the regular officers , there are

a considerable number of supernumeraries and honorary chamberlains, honorary chaplains etc. Such of this family as have no other places, sit in the chapel, on benches in front of the governor, and the prelates who are to his left. In the church when the Pope celebrates solemnly, they sit on the side steps of the altar.

There are also private chamberlains of the sword and the cloak, *di spada, e cappa*, who generally wear the black court dress, called *Spanish*, their number is unlimited; they are always laymen, four of whom are the ordinary or *partecipanti* viz, the master of the sacred dwelling, the grand herald or forerunner, *Foriere*, the grand esquire, and the superintendent of the post office. The supernumerary and honorary, as well as the ordinary, when not otherwise engaged, do the service of the antichambers conjointly with the ecclesiastical chamberlains; they accompany his Holiness on journeys and in processions, and frequently attend in the chapel. They are of the nobility.

The consistorial advocates are a very respectable body of lawyers, who furnish always gratuitous service for the poor, the imprisoned, and especially those under capital conviction. The promoter of the faith, the fiscal advocate, the advocate of the famous Roman people at the court of the Capitol, and a number of other respectable officers are members of this body.

PALM SUNDAY

About nine o'clock on this morning, the Pope comes into the chapel, all the cardinals and other attendants being in their places. The custom for several centuries has been, for the cardinals to pay their homage to his Holiness, as soon as he takes his seat upon the throne. This is performed, by each going in succession, according to their orders, and the precedence of each in that order, to the foot of the throne, and bowing: then ascending to kiss the border of the cope which covers the Pope's right hand; again bowing, descending by the right side, and going to his place.

When this ceremony is concluded to-day, the cardinals, having been disrobed of their cappas or cloaks, are vested in the costume befitting the order of each, whether it be a cope or chasuble open or folded, the colour is violet, for it is a time of penance. The cardinals of religious orders not wearing rochets, put on surplices, before they take the amict and outer vestment.

The object of the ceremony is to enter this morning upon the recollection of the important and interesting fact of the Saviour's triumphal entry into Jerusalem when he was received by the multitude with palms, the emblem of victory, and with olives which have been the type of peace, since the day that the returning dove brought this token of heavenly

reconciliation to those prisoners who in the ark waited impatiently for the subsiding of the flood of wrath.

A quantity of branches of these or of other evergreens are placed at the gospel side of the altar, under charge of two of the sacristan's attendants: seven pieces are placed upon the altar, three of which are smaller than the others.

The church wishes, as has been so frequently explained, to sanctify every thing which her children use, especially for the purposes of religion, by prayer and the word of God. The prayers read on this occasion, and all other days during the week, may be found in latin and Italian, in a work called *Uffizio della settimana santa, con versione Italiana di Monsig. Martini* which is for sale at most of the booksellers.

The choir commences with the Hosanna as it was proclaimed by the children. In the next prayer which succeeds, the grace of God is besought to bring us to the glory of Christ's resurrection. The subdeacon then chaunts from the book of Exodus chap. xv. and xvi. the history of the murmurs of the children of Israel, after they had left the palm trees and fountains of Elim, their regrets for having quitted the fleshpots of Egypt, where they were in slavery; and the promise which the Lord gave them of manna. Thus marking how in the midst of these mortifications that we

must meet ; after occasional refreshments in our pilgrimage through life , we are too often disheartened by transient difficulties , and prefer returning to indulge our passions under the slavery of Satan : but God himself encourages us, not only by that better bread which came from heaven , but by the prospect of seeing the glory of the Lord in his holy mountain, after we shall have triumphed over sin.

The gradual however which follows this lesson, reverts to the conspiracy against Jesus, and his prayer in the garden of olives . The deacon with the usual ceremonies, which have been explained in the exposition of the Mass p. 79, sings the Gospel, Matt. xxi. from v. 1. to 11.

After the Gospel, the second master of ceremonies gives the smaller branches to the sacristan, the deacon and subdeacon, who presenting themselves at the foot of the throne, and bending their knees upon one of the lower steps, the sacristan being in the centre, remain holding the branches whilst the Pontiff reads the prayer of blessing.

In this, the church intreats of God to increase the light of faith for the greater triumph of religion, and brings before his view the blessings of increase which he bestowed upon Noe at his going out from the ark, and upon Moses at his coming forth from Egypt, she regards in this, as well the catechumens who are preparing for the illumination of baptism,

as the body of the faithful who are looking to the eucharist : and she desires that all bearing those branches, might meet Christ in the true spirit of their vocation, so that triumphing over sin , they may be enabled to bear the palm of victory , and secure for themselves reconciliation through the merits of the Saviour , by which they may obtain the olive of peace ; and thus enter into the heavenly Jerusalem to live for ever. The choir chaunts the praises of the eternal, in the *Trisagion* or thrice holy. The blessing is then resumed by the Pontiff, in beautiful allusions to the peaceful dove returning with the olive to the ark , and to the people who bore the palms to meet Jesus , upon his approach to Jerusalem. Whilst the sign of the cross is made over the branches , an entreaty is poured forth that God would bless all those , who with pious sentiments , will carry them ; and that this blessing may be extended to every place into which they shall be borne. The next prayer beautifully dwells upon the mystic lessons taught by the observance : and a short petition made in the true spirit of the church , beseeches that the lessons of spiritual religion which the emblematic ceremony was intended to teach , may be deeply impressed upon the minds of the beholders.

The incense and the holy water have been explained in the exposition of the Mass, p. 38. 44. the latter is here used to produce and to shew the

purifying influence of God's grace, the former to signify the good odour of virtue, and to urge us to send up our aspirations to that heaven to which its fragrant smoke ascends.

The custom of blessing and distributing the palms is a very ancient observance of the church, though not originally, universal. P. Merati has produced documents of the fourth or early in the fifth century, which shew that the practice was then well known in Italy. The documents of the East shew it to have been in use there, at an earlier period. We can find no document of the English church mentioning the custom, previous to the eighth century. The manner of its celebration though having a general similarity in all places, yet differed in many lesser circumstances.

It was long usual in many churches, and is to-day in several, to have a procession with solemn prayers and hymns on every Sunday, previous to the celebration of Mass. In almost every place, a procession was formed on Palm Sunday, after the branches were blessed, for the purpose of representing the triumphal entry of the Saviour into Jerusalem, that by this observance a stronger impression might be made upon the faithful, and their curiosity being excited, that they should seek, and obtain information respecting facts that were for them deeply interesting. This principle is the same that God himself taught to the Hebrew people. Deut vi. 20. etc. "And when

„ thy son shall ask thee tomorrow ; saying :
 „ what mean these testimonies , and ceremo-
 „ nies and judgments , which the Lord God
 „ hath commanded us? thou shalt say to him :
 „ we were bondsmen of Pharao in Egypt ,
 „ and the Lord God brought us out of Egypt
 „ with a strong hand ; and he wrought signs
 „ and wonders , great and very grievous in
 „ Egypt against Pharao and all his house in
 „ our sight , and he brought us out from
 „ thence , that he might bring us in and give
 „ us the land concerning which he swore to
 „ our fathers : and the Lord commanded that
 „ we should do all these ordinances, and should
 „ fear the Lord our God. etc. „

Upon this same principle the Jewish church
 instituted several festivals and solemnities, by
 the authority conferred upon her by God
 himself : and in like manner , by virtue of a
 similar power , given by the Saviour to the
 Christian church, Matt. xvi. 19. xxviii. 18. John
 xx. 21. etc. she has instituted several ceremo-
 nial solemnities for the purpose of impressing
 her children with a sense of the divine favors,
 and exciting them to proper dispositions of pie-
 ty. Whilst this procession brought to their
 minds the occurrences of Jerusalem , it led
 them to contemplate in spirit, the triumphant
 march of the elect through time to eternity: but
 if they would have victory and peace , they
 must walk after the Saviour , in the road
 where he leads : his host must be marshalled

under the standard of his cross, if it would seek to enter the heavenly Jerusalem. But alas! by the prevarication of our first parents, as well as by our own crimes, the gates of the celestial city are closed to prevent our ingress, until by the atonement of the cross, they are opened, so that we can enter only through the blessed Jesus, by virtue of his merits, and by walking in that way which he has marked for our passage.

The Lord himself had prescribed Lev. xxiii. 40. the very ceremonial with which the Saviour was received, though for a different object: the Prophet Zachary ix. 9. describes the manner of this entry. Profane authors as well as sacred, inform us that the strewing of the garments was a testimony of extraordinary homage. Plutarch mentions it in his life of Cato of Utica, and in the IV. Kings. ix. 13. it is mentioned as a token of royal dignity. The crowd from Jerusalem therefore received thus their Christ, because they hoped it was he that should have redeemed Israel. Luke xxiv. 21. and indeed it was for the very purpose of that redemption he came, though they as yet did not understand what is now manifest to us; that he ought to have suffered and so enter into his glory.

In some places, the palms were blessed outside the city, and the procession was stopped at its entrance, by finding the gates closed, until they were opened, after hav-

ing been struck by the cross. Such used to be the case in Paris. In other churches, the Holy Eucharist, which contained Christ himself was carried ; such was the case at the famous abbey of Bec in Normandy , as Lanfranc Archbishop of Canterbury informs us ; this was observed in several others also : Matthew Paris , in his life of Abbot Simon tells us the same rite was followed at St. Alban's in England. The like was observed at Salisbury.

In other churches the Bible was carried : this was the case in most of the German churches ; and generally in the Greek church. The antiquarian would find abundant documents to interest him on this subject. Formerly , the procession in Rome was not confined to the precincts of a hall or a palace : and at several stations the cross itself , as emblematic of the Saviour was solemnly saluted.

We now return to the ceremony in the chapel. The blessing having been concluded and the two voters of the signature who had charge of the holy water and thurible having retired , the Governor presents the branches , which were held by the deacon and subdeacon, and that held by the sacristan to the senior Cardinal bishop, who gives them to the Pope, by whom they are consigned through the assistant Cardinal deacon to his cupbearer. The master of ceremonies then gives one of them to the assistant prince , who holds it during the entire ceremony. A richly embroidered veil ,

is now placed by a master of ceremonies on the knees of his Holiness.

The Cardinals then go in succession to the throne, to receive from the Pontiff the palm; each pays the proper homage by kissing the hand from which he receives the branch, the palm itself and the right knee of the holy Father. When they have all been served, they are succeeded by the patriarchs, archbishops, and bishops assisting at the throne wearing their mitres, who kneeling, receive the palm, which they kiss, and then the right knee of the Pope: the archbishops and bishops not assistant follow next in order, similarly habited and observe the same ceremony. The mitred abbots are next: instead of kissing the knee, they kiss the Pontiff's foot, as do all those who succeed them: the Penitentiaries in their chasubles succeed them. The other members of the chapel come in the following order viz. The Governor and the Prince assistant, the auditor of the apostolic chamber; the Majordomo, the Treasurer, the Prothonotaries apostolic, the regent of the Chancery, the Auditor of contradictions, the Generals of the religious orders, the three Conservators and the Prior of the Caporioni, the Master of the sacred dwelling, the Auditors of the Rota, the Master of the sacred Palace, the Clerks of the Chamber, the Voters of the Signature, the Abbreviators, the priest assistant to the celebrant, the deacon and subdeacon, the

masters of ceremony , the assistant chamberlains , the private chamberlains , the consistorial advocates , the private chaplains , the ordinary chaplains , the extra chamberlains , the procurators general of religious orders , the esquires , the chaunters , the assistant sacristan , the clerks and acolyths of the chapel, the chaplains of the Cardinals , the Porters , called *De Virga Rubea*. These are persons whose duty it was formerly to prepare the place upon which the Pope's vestments were laid , and to stand at the door as porters : at present they are two persons who attend to guard the papal cross ; they are clothed in purple cassocks, with cinctures and purple serge cloaks; they used to carry in their hands , as emblems of their office , staves about three feet long , covered with crimson velvet , tipped with silver , having also silver hoops round the middle ; whence they are called of the *red rod*. The next are the mace bearers who over a plain black dress , wear a purple cloak having edgings of black velvet, and cross-trimmings of black lace ; bearing silver maces in their hands. They form a sort of guard for the Pontiff , and trace their origin to a guard of twenty five men, assigned by the emperor Constantine to Pope Sylvester. The students of the German college in the last year of their theological course follow , wearing red cassocks ; after whom are such foreigners of distinction , if any , as have had their names

inscribed on the list of the Majordomo. Each makes the proper reverence to the altar and to his Holiness. The Cardinal deacon to the left of the throne assists in the distribution.

Towards the close of this ceremony, six of the guard of nobles enter the choir, accompanied by the commander and other superior officers, and drawing up in front of the throne, they form into line, facing forwards to the chapel, having the macebearers on their left in oblique continuation.

During this distribution, the choir performs the proper anthems in plain chaunt. In some places children sang the exclamations, which at the entrance of the Saviour, were repeated by the youth of Judea. The assistant prince, attended by an auditor of the Rota, two clerks of the chamber and two mace bearers, presents the water, and the cardinal dean holds the towel, whilst the Pope washes his hands. His holiness then says the proper prayer, after which he casts incense, given to him by the senior Cardinal priest, into the censer, which is held by the senior voter of the signature; the junior auditor of the Rota, in the vesture of a subdeacon, meantime takes the cross, and goes to the foot of the throne; the senior cardinal deacon then turning to the people chaunts, "*Procedamus in pace*," "Let us go forward in peace." To which is given the answer "*In nomine Christi Amen*." "In the name of Christ. Amen." The procession begins to move,

The cross is veiled , to exhibit the mourning of the church in the passion time.

The esquires are first , then the proctors of the college , next the procurators general of religious orders , chaplains , consistorial advocates, ecclesiastical chamberlains, choristers or chaunters , abbreviators , voters of the signature , clerks of the chamber , auditors of the Rota , the thurifer , the subdeacon with the veiled cross , upon the right transverse of which is an olive branch with a cross of palm: he has an acolyth with a lighted candle at each side of him , he is followed by the penitentiaries, mitred abbots , bishops and Cardinals . Then the lay-chamberlains , the herald , the master of the horse , the commissioned officers of the Swiss Guards , the commissioned officers of the guard of nobles , the master of the dwelling, conservators, constable, and governor. The Pope is borne on a seat carried by twelve supporters, under a canopy sustained by eight referendaries of the signature, clad in prelatie dress.

After him comes the dean of the Rota between two chamberlains; then the auditor of the Apostolic chamber, the treasurer , the Major-domo , the prothonotaries apostolic: the generals of the religious orders close the procession.

As they advance , the choir sings the passages taken from the Gospels, describing the occurrence which is commemorated. The *Sala*

Regia is lined with the city militia, through whose ranks the procession moves, and as soon as the Pope enters this hall, the guard of Nobles surround his seat, and two of the choristers go back to the chapel, the gates of which are closed. The procession turning to the right, continues round the hall, until having made the circuit, it again reaches the gate of the Sistine chapel. The beautiful hymn, *Gloria, laus et honor* is sung in alternate verses by the chaunters, who remain inside, and the choir continues in the procession. This hymn is thought to have been composed by Theodulph a French abbot about the year 835., when he was confined in Angers for having conspired with the sons of the Emperor Louis the pious against their father, having been set at liberty he was subsequently bishop of Orleans. Some however attribute it to Rinald bishop of Langres. A curious story is related of Theodulph's having obtained his release, by having sung this hymn as the emperor passed by the prison, in the procession of Palma Sunday.

The subdeacon strikes with the staff of the cross, the door which has been closed, for the mystic reason previously given; it is then opened, and the procession enters, singing the verse "When the Lord entered into the holy city. etc.

This ceremony having been terminated, the Cardinals, bishops, abbots and penitentiaries,

who had worn sacred vestments ; lay them aside , and take their ordinary dress of the chapel, then a cardinal priest celebrates mass.

The portion of the gospel selected for this mass is the history of the passion of our Lord, as it is related by St. Matthew in the chapters xxvi , and xxvii. ; but the mode in which it is chaunted differs very much from the ordinary manner. Three deacons divide the history between them. The lessons which the spouse of the Saviour desires to teach , are : that the author of blessing was slain for our iniquities: therefore the benediction is not asked as usual; no lights are borne before the book, for Christ the true light , which enlighteneth every man coming into this world , was for a time extinguished. No smoke of incense ascends , because the very piety and faith of the Apostles was wavering , for when the shepherd was stricken, the fold was scattered : no *Domine vobiscum* is sung, because it was by a salute, the traitor delivered Jesus into the hands of his enemies : nor is *Gloria tibi Domine* said , because the grief at beholding the Redeemer stripped of his glory , fills the hearts of the faithful.

The ancient mode of reciting tragedy was by one , and subsequently by two or more persons , who related the history in solemn chaunt. The way in which the Passion is sung to day , is a remnant of this ancient solemnity. The historical recital is by a tenor voice; that

which was said by some of those concerned, and which is called *Ancilla*, because a portion of it consists of what was said by the servant maid to Peter, is by a voice in *contralto*; and those expressions used by the Saviour are in bass: the choir sings the words spoken by the crowd: and though the history is one of woe, still the palms are held during the recital, to shew that it was by the suffering of him by whose bruises we were healed, that the victory over death and hell has been achieved. But when the fact of his bowing down the head to give up the ghost, is related, all kneel, and in some churches they lie prostrate for some moments in deep humiliation and solemn adoration of him, who thus for our sakes was overwhelmed with the sorrows of death: in other churches they kiss the ground. The last five verses are sung by the deacon in the usual gospel tone, after having received the blessing and incensed the book, but without having lights borne with the incense, for it is a joyless recital.

After the gospel, the Cardinals, standing in the centre of the chapel, recite the Nicene creed, their branches of palm are laid aside. The assistant prince alone retains his, with the exception of the cup bearer, who has that of the holy father.

The beautiful hymn *Stabat Mater* is generally sung at the offertory of this Mass. Former-

ly the history of the passion was chaunted in Greek as well as in latin , on this day.

The faithful looking with confidence to the divine protection, which has been implored by the church, in favour of those who will bear these palms with proper dispositions , as also for the places into which they shall be carried; and revering besides, even those inanimate objects upon which the blessing of heaven has been specially invoked , and which are used to aid the practice of religion , keep those branches with much respect , not only as memorials of the great event which has caused their introduction , but also as occasions of blessing. They bear them upon their persons , and place them in their dwellings.

In the afternoon of this day , the Cardinal grand penitentiary goes in state to the church of St. John of Lateran , and is received by the canons in form ; after which he goes to his confessional , and sits to receive any penitent that might present himself. This is at present merely a ceremony, continued as a testimony of ancient usage from the time when the discipline of the church was more severe , and the public sinners and others were subjected to a severe course of public penance : an opportunity was afforded them at the approach of Easter for such a reconciliation as would enable them to receive the holy Eucharist.

The office of this afternoon properly belongs to Thursday ; hence in the book which has been previously mentioned , it is under the head of *Giovedì Santo*.

From the days of the apostles , the church prescribed for her clergy a divine office ; that is, a duty of attendance upon the Lord. This duty was one of prayer.

Amongst the ancients, the night was divided into four watches , and the day into four Stations ; so that the military who were appointed to the guard-duty, relieved each other at the termination of each watch or station. In several of the christian churches, the soldiers of the Lord emulated those of the emperors, in the assiduity of their service , and the court of the heavenly monarch was never without adorers. The fervent men who were our predecessors in the faith, looked upon themselves, indeed as merely passengers upon earth , they regarded heaven as their true country , and already they aspired by their psalms and their hymns to unite with those choirs of the blessed , amongst whom they expected to dwell for eternity. The royal psalmist declares ps. cxviii. 62, that he rose at midnight to give praise to the Lord. Pliny the younger , Lucian and Ammianus Marcellinus mention the custom of the christians to sing and watch at night. Lactantius tells us that they did so, to prepare for the

arrival of their king and God. But St. John Chrysostom tells us, that the people were not called to these night offices except on sundays, and other solemn occasions. However in the monasteries and amongst the clergy, the *course*, which was its appellation, was regularly performed; and as the canons regulated the time and manner of the performance, the hours and subsequently the office came to be known by the appellation of the "canonical hours",

The discipline on this head was not every where exactly the same, but there was a striking similarity. The hours of the night were called *Nocturns*. On ordinary occasions there was only one nocturn or night watch; but on very solemn occasions there were three. At this assembly, a number of psalms were chaunted, after which some scriptural or other sacred lessons were read, and a prayer sometimes offered. When there were several nocturns, this same custom was observed at each. The office of the night on solemn occasions, latterly consisted of three nocturns, at the first of which three psalms were chaunted, and three lessons of the old testament were read; after each of which lessons an appropriate responsive or answer was sung. At the second nocturn three other psalms were chaunted, and three lessons were read from the writings of some pious and learned prelate, or from the history of the martyrdom and virtues of those whose festival was celebrated. At the third

nocturn , they sung three other psalms , and read some lessons of the new testament. On sunday , the number of psalms for the first nocturn was sometimes nine , and sometimes even more.

The ancients had given the name of *Matuta* to a fictitious deity , whom the Greeks called *Leucothea* or the “ white Goddess. „ In the latter time of the Roman republic, she was called *Aurora*. Hence the period of morning was called *ad Matutinum tempus*. The christians began just before day-break, their praises in the performance of four psalms and a canticle: this office was called *Laudes ad Matutinum* , or the praises for the morning. A variety of reasons conspired to introduce subsequently, the practice of assembling just before dawn to perform the offices of night and day-break, instead of continuing the vigils or night-watches , and all this portion of the office came, therefore, to be known as that of *Matins and Lauds*. But in some monasteries of strict observance, they preserve the ancient custom of rising to matins , with some occasional relaxation at midnight ; in others they postpone the hour.

Previously to the introduction of bells, the faithful were invited to these offices principally by the clapping of boards. Some new portions were from time to time added to the mere psalms and lessons. Thus antiphons or passages fit to express the peculiar object of the solemnity were chaunted before and after each psalm.

•

At the end the lesser doxology " Glory be to the father etc. ,, was added : a short passage consonant to the sentiments befitting the festival was sung in a more lively strain , and it was called a *versicle* , because during its performance they turned to the altar , *versus altare* ; and the response or answer was in the same tone. The president repeated the Lord's prayer , and also a short deprecatory form called the absolution, because it absolved or finished the psalms of that nocturn ; and each reader besought a blessing before he commenced his lesson. Besides , the president at the commencement entreated the Lord to open his lips, that his mouth might announce the Creator's praise. He also invited the special aid of the God ; a joyful invitatory psalm with appropriate versicles and responsories was sung to excite the fervour of the assembly ; and a hymn, generally in lyric measure , and with varied modulations, preceded the first nocturn. The *Te Deum* followed the last lesson : and a little chapter of festivity with a suitable hymn before the canticle and its prayer , terminated the Lauds.

A proper office was also celebrated at the first , third , sixth , and ninth hours of the day ; as also at vespers or sunset : and complin , or the filling up of the entire duty, formed the conclusion of the service, before retiring to repose.

For a long period after the vigils were gene-

rally discontinued, the faithful used to assemble at midnight for the nocturns of Thursday, Friday, and Saturday of the Holy week: but for some centuries, the office has been always celebrated in the afternoon of the preceding day. Thus in an ancient Roman *Ordo* we read: *On wednesday afternoon, the Lord Pope comes at a proper hour to the office of mattins in a cloak of scarlet, with a hood over his forehead, not folded back, and without a mitre.*

On these days the church rejects from her office all that has been introduced to express joy. The first invocations are omitted, no invitatory is made, no hymn is sung, the nocturn commences by the antiphon of the first psalm: the versicle and responsory end the choral chaunt, for no absolution is said; the lessons are also said without blessing asked or received: no chapter at Lauds, but the *Miserere* follows the canticle, and precedes the prayer, which is said without any salutation of the people by the *Dominus vobiscum*, even without the usual notice of *Oremus*. The celebrant also lowers his voice towards the termination of the petition itself; thus the *Amen* is not said by the people, as on other occasions, nor is the doxology found in any part of the service.

This office is called the *tenebrae* or darkness. Authors are not agreed as to the reason. Some inform us that the appellation was given, because formerly it was celebrated in the dark-

ness of mid-night ; others say that the name is derived from the obscurity in which the church is left at the conclusion of the office , when the lights are extinguished. The only doubt which suggests itself regarding the correctness of this latter derivation , arises from the fact,that Theodore the archdeacon of the holy Roman church informed Amalarius who wrote about the year 840 , that the lights were not extinguished in his time in the church of St. John of Lateran on holy Thursday : but the context does not make it so clear that the answer regarded this office of mattins and lauds , or if it did,the church of St. John then followed a different practice from that used by most others , and by Rome itself for many ages since.

The office of Wednesday evening then is the mattins and lauds of thursday morning in their most simple and ancient style , stripped of every circumstance which could excite to joy , or draw the mind from contemplating the grief of the man of sorrows. At the epistle side of the sanctuary however an unusual object presents itself to our view. It is a large candlestick upon whose summit a triangle is placed ; on the sides ascending to the apex of this figure , are fourteen yellow candles , and one on the point itself. Before giving the explanation generally received, respecting the object of it's present introduction , we shall mention what has been said by some others . These

lights and those upon the altar are extinguished during the office. All are agreed that one great object of this extinction is to testify grief and mourning. Some writers, who appear desirous of making all our ceremonial find its origin in mere natural causes, tell us that it is but the preservation of the old fashioned light which was used in former times when this office was celebrated at night, and that the present gradual extinction of its candles, one after the other, is also derived from the original habit of putting out the lights successively, as the morning began to grow more clear, until the brightness of full day enabled the readers to dispense altogether with any artificial aid. These gentlemen however have been rather unfortunate in generally causing all this to occur in the catacombs, into which the rays of the eastern sun could not easily find their way, at least with such power as to supersede the use of lights. They give us no explanation of the difference of colour in the candles which existed, and still exists, in many places, the upper one being white and the others yellow, nor of the form of this triangle. Besides in some churches all the candles were extinguished at once, in several by a hand made of wax, to represent that of Judas; in others they were all quenched by a moist sponge passed over them, to shew the death of Christ, and on the next day, fire was struck from a flint by which they were again kindled to shew his resurrection. Some of the

writers inform us that all the lower lights were emblematic of the apostles and other disciples of the Saviour, who at the period that his sufferings drew to their crisis, became terrified by his arrest, his humiliations, his condemnation, and crucifixion, as well as by the supernatural exhibitions upon Calvary and in Jerusalem; and that the extinction shews the terror and doubts by which they were overwhelmed: but that the Blessed Virgin who is represented by the candle upon the summit, and which was not extinguished, alone retained all her confidence unshaken, and with a clear and perfect expectation of his resurrection, yet plunged in grief, beheld the appalling spectres that came, as from another world, to bear testimony of a deicide in this.

The number of lights was by no means, every where the same. In some, there was a candle corresponding to each psalm and to each lesson of the office. Thus in some we read of twenty four wax lights, and a number of lamps; in others of thirty; in some twelve, in some nine in some only seven; whilst in other churches, every person had leave to bring as many as he thought proper, and in some churches they were extinguished at once, in others at two, three or more intervals. In the church of Canterbury, according to the statutes of Lanfranc, the number was twenty five, but since the twelfth century, the custom has become pretty general of having fifteen upon the triangle,

and six upon the altar. In the Sixtine chapel there are also six upon the balustrade, which however are extinguished by a headle, at the same time that those upon the altar are put out by the master of ceremonies : nor is the candle upon the point of the triangle, in this chapel, a different colour from the others : the usual custom of the church has been, to use unpurified wax for her lights on days of mourning and penance.

The explanation which appears to us most instructive ; is that which informs us, that the candles which are ranged along the sides of this triangle represent the patriarchs and prophets, who under the law of nature and the written law, gave the world the light of the imperfect revelation which they received, but all tending towards one point, which was Christ the Messias, he that was promised as not only the one in whom all nations should be blessed, but who as the orient on high was to shed the beams of knowledge upon the minds that had been so long enveloped in darkness : as these lights are extinguished at the end of each psalm, so were these chosen ones, after having proclaimed the praise of the Redeemer, consigned to death, many of them by the people whom they instructed. Towards the termination of the office, the lights upon the altar are also put out, whilst the choir recites the last verses of the canticle Zacharias the father of John the Baptist ;

canticle in which that priest first proclaimed the praises of the Lord , the glories of the Saviour, and the office of his own son, when his dumbness was terminated upon the circumcision and naming of the child that was to be the precursor.

This John was the last of the prophetic band, but his light was more resplendent than that of any of his predecessors, because, upon the banks of the Jordan he pointed out that Lamb of God , that came to take away the sins of the world , and because he sent his disciples from his prison to receive from Jesus himself, the testimony of those miraculous works , by the performance of which, the prophecies regarding him were made manifest. Thus was he more than a prophet by his demonstration of the Christ. John then was also consigned to the grave by Herod , and Jesus remained with the eyes of all Judea fixed upon him , now that he was clearly established in the full and unrivaled possession of the character of him who was to be sent , of him who was expected, of him whose day Abraham longed to see , and beholding it rejoiced , for he had done works, which no other had done, and there was no excuse for the unbelievers. The conspiracy is successful; the traitor delivers him , the ceremony corresponds to this; for now the remaining candle is concealed under the altar at the epistle side, the prayer is in silence , the psalm beseeching mercy is sung , the last petition is made , and

a sudden noise reminds us of the convulsions of nature, at the Saviour's death, when crying out with a loud voice, he gave up the Ghost; whilst the affrighted sun drew back, the moon was covered with dark clouds, the veil of the temple by its rent opened the way for this eternal high priest to bear his own blood into that sanctuary, which it had hitherto concealed; and the very rocks afforded by their new chasms an egress for those who had been long entombed, to come forth and exhibit themselves in the agitated city. But this light has not been extinguished; it has been only covered for a time; it will be produced still burning and shedding its light around. Yes! the third day will see the Saviour resuscitated and beaming his effulgence on the world.

With these explanations it is trusted that the ceremony of this afternoon will be intelligible and instructive, especially to those who providing themselves with office books, can enter into the spirit of the psalms and lessons, as well as of the ceremonial itself.

The Pope wears a reddish purple cope of Satin, and mitre of silver cloth, or, a red serge cappa, the hood of which he throws over his head, if he should lay aside his mitre. The cardinals are in violet cassocks and cappas: the other attendants in their usual dress.

The antiphon of the first psalm is intoned in soprano, which the choir takes up; the psalms are scarcely chaunted; they are rather said in

a subdued note ; after the versicle , the *Pater noster* is said in a low voice. The first lesson is taken from the lamentations of the prophet Jeremias , in which, under the name of the daughter of Sion , he bewails the desolation of that Jerusalem over which Jesus Christ wept. Four voices sing this in parts; the second and third lessons are from the same book ; they are performed in plain chaunt. At the conclusion of each lesson, the choir, in the name of the church calls pathetically , and with emphasis, upon the Jewish synagogue, and generally upon all sinners, to be converted : the invitation is : Jerusalem ! Jerusalem ! O turn to the Lord ; thy God ! ,, The responsories to each lesson are sung by some of the choristers. The lessons of the second nocturn are a portion of the homily of St. Augustin on the fifty fourth psalm, and those of the third nocturn are that portion of the first epistle of St. Paul to the Corinthians which relates to the institution of the blessed eucharist by the Saviour, on the night that he was betrayed.

After these lessons and their proper responsories , the office of lauds commences . The proper antiphon " Thou wilt be justified, O Lord ! in thy words , and shalt overcome when thou art judged ,, precedes the psalm *Miserere*. When the other psalms and the canticle of Moses after the passage of the red sea, have been concluded , and all the candles on the stand have been extinguished save the one

on the summit of the triangle: the versicle is sung; the antiphon to the canticle of Zachary: "The traitor gave them a sign saying, whom-so ever I shall kiss is he, hold ye him,, is performed: the canticle itself, called from its first word *Benedictus* is next sung, then the antiphon is repeated. When the lights upon the altar, and those upon the balustrade have been extinguished, the holy father comes down from his throne, and whilst two treble voices sing the versicle which follows: "Christ was made for us obedient even unto death,, he kneels, the Lord's prayer is secretly said, after which four voices sing the *Miserere* of Allegri in alternate verses, but they all join in the last passage, with other voices, which dying away seem about to be lost, until they again rise upon the concluding notes. The Pontiff now reads the closing prayer, the last words of which are scarcely audible, and a noise succeeds, like that which we are informed was made in the Jewish assemblies when in reading the book of Esther the name of Aman was mentioned. It is significant of that confusion of nature, which occurred at the Redeemer's death, when the Centurion, and they who were with him returned into the city, declaring that indeed he was the Son of God; many striking their breasts, bewailed their offences, and were truly converted. Such are the sentiments in which the church desires her children should depart from this office.

On this evening at about half after four o'clock, the cardinal Grand Penitentiary goes in state, to the residence of the Dominican Penitentiaries attached to the Basilic of St. Mary Major's, accompanied by them, he proceeds to the church itself, where he is formally received by four of the canons; after using the holy water, he is accompanied to the confessional. This, as was remarked respecting a similar form on Sunday afternoon, is now a mere ceremony. In most churches, the public penitents were formerly brought before the bishop, after matins on holy Thursday, and after the seven penitential psalms, the litanies of the saints and other prayers had been said, or sung, they received what was called the first absolution. In many places they received the second absolution after the third, or ninth hour, and dined with the bishop in the evening. In the church of Salisbury in England, he reconciliation was after the ninth hour. The archdeacon prayed the bishop in the name of the penitents at the church door, to admit them to favour, and the ceremony was interesting and edifying.

On the afternoon of this and the two following days, it is usual at the hospital *della Trinità*, for many respectable persons, among whom will frequently be found cardinals and prelates, to wait at table upon pilgrims who are received to hospitality in this establishment, for some days whilst they perform their reli-

gious duties. The same acts of humility and charity are performed by some of the most respectable and religious ladies of Rome, in a separate apartment for the female pilgrims, who at this solemn time come to indulge their devotion in the holy city. The sentiments which in this season befit all classes, are indeed, those of penitence, humility, charity, condescension, kindness, mutual respect, and affability.

T H U R S D A Y.

It is called *Maundy Thursday*, from the *mandatum* or command given by the Saviour for washing the feet. It was usual in many places formerly; to celebrate three masses on this day: at the first, the public penitents were reconciled; at the second, the oils were consecrated; and at the third, there was a more solemn celebration than usual, to honour the anniversary of that day on which our Saviour instituted the holy sacrifice of the mass, and the blessed eucharist. Now in general, only one mass is celebrated in each church, and if it be a cathedral, the oils are usually blessed, and the clergy go to communion, on which occasion they receive, of course, only under the appearance of bread.

St. Augustine mentions the custom in his time, of having two masses on this day; one was celebrated in the morning, by a priest who as usual, was fasting, and another in the eve-

ning by a priest who was not fasting : at which latter , persons who had eaten went to communion. The holy doctor neither censures nor approves the custom. The third council of Carthage in its xxxix. canon permits the celebration of mass, only on this day, by a priest who had eaten ; as did also the council of Constantinople (in Trullo) for that part only of Africa, in which the custom had been long established. The rite of this day differed very greatly not only in several churches , but in the same church at several periods , thus we find , by the pontifical of Egbert bishop of York , by that of Turpin archbishop of Rheims and by the Ordo of Pope Gelasius , that one of the masses of this day had no collect. However, these varieties belong not to our present purpose.

This being the anniversary of the eucharistic institution, and of the Saviour's washing his disciples feet , we shall hastily advert to the facts that occurred. The Passover or paschal time, was the anniversary of the liberation of the people of Israel from Egypt , and they, every year, by a divine ordinance eat the Paschal supper, to commemorate this deliverance , which occurred after their fathers had eaten the flesh of a lamb, sacrificed in the perfection of his age ; this victim was a figure of Jesus, the true lamb who takes away the sins of the world, and who was slain towards evening without breaking a bone in his

body, and whose blood is sprinkled, not upon the material door-posts, but upon the souls of those whom he desires to save from the destroying angel, and to whom he gave the command that they should eat the flesh of that very lamb by whose blood they are redeemed. This Jewish ceremony was then, not only a commemoration of the deliverance of their fathers, but also a figure of the Saviour's death, and of the institution of the holy sacrifice, and of the blessed sacrament of the Eucharist. The Saviour went up to Jerusalem to accomplish the redemption, whilst he also, in so doing fulfilled the ancient figures. The Evangelists relate to us, how he sent his disciples to prepare this paschal supper, Math. xxvi. 18. etc. At this celebration he told them how he had desired to eat this passover with them before he suffered, because he was not to have any other celebration until he would establish in its stead, the new ordinance in the kingdom of God, that is the christian institution in which the figure should be fulfilled. Luke. xxii. 15. 16. After concluding this legal, ritual supper, he gave them, as was thereat usual, wine to divide amongst them, declaring that he would not drink of the fruit of this vine, until the kingdom of God, that is, the new institution for the christian law should arrive: Luke xxii. 17. 18. An ordinary repast, as was customary, followed this Israelitic celebration: and whilst they were eating this meal, he published how one of them was about to

betray him Matth. xxvi. 21. etc: and gave to John the private intimation, shewing who would be the traitor, John xiii. 23. 24. 25, 26. And when he had done this supper, John. xiii. 2., he got up from the table, and laying aside his outer garments, he girded himself with a towel, and pouring water into a basin, he washed the feet of his disciples; desiring then that his grace should make them wholly and perfectly free from crime, that they might receive with benefit, what he was about to bestow in the holy sacrament, though unfortunately, they would not all profit by his grace. John. xiii. 10. 11. They had not risen, but were yet at the supper table Matth. xxvi. 26., and some of them might have been still eating, Mark xv. 22., but the Saviour had supped, I. Cor. xi. 25. when he took the bread and wine, which he blessed and changed, and offered to his Father, giving thanks, and distributed to them, declaring, that under these appearances was that body which was given for them, Luke xxii. 19., and that blood which should be shed for many for the remission of sins, Math. xxvi. 28.; and then he gave them power to do what he had done, for the purpose of a commemoration of him, or of showing forth his death until his second coming. I. Cor. xi. 24. 25. 26.

The ceremonies of this day regard altogether the facts here related. The church even in the midst of her grief, allows on this day, some joy, and gratitude for the mighty boon con-

ferred on her children in this divine institution. Upon entering the chapel therefore, it's symptoms will at once be seen . Though her ornaments are veiled , yet they are covered with white , and the altar is somewhat ornamented: the candles are also of white wax. The cardinal Dean generally celebrates Mass.

As the peculiar ceremonies of the chapel where the Pope assists at Mass, have not been previously described, they shall be noticed in the account that is here given of that which is celebrated to day.

T H E M A S S.

The cardinals, as they arrive, take their purple capps, or cloaks with ermine, in the *Sala regia* , or royal hall : each is assisted by his chaplains , and when habited, a mace-bearer precedes his Eminence as far as the balustrade, he is met by a master of ceremonies at the entrance of the choir : after going into which, he makes a short prayer , then rising, he pays his respects to his brethren on each side , who also rise to return his salute : after which he goes to his proper seat.

Shortly before the time for the arrival of his Holiness, the prelate who is to celebrate the mass , properly habited and attended, comes from the sacristy , by the door beyond the altar. After making the proper reverence to the altar , and to the cardinals, who make a suite

table return , he goes to his seat near the credence table , there to await the arrival of the holy father.

The chamberlains and other attendants precede the Pope , who immediately follows his cross. On this day he wears a white cope , and a mitre of cloth of gold. Two cardinal deacons as usual, attend him, and he is followed by the assistant prince , the patriarchs, archbishops and bishops assistant at the throne , with the dean of the Rota , and two chamberlains. Turning to his left hand as he passes the celebrant, he gives him his benediction , and advances to the choir, then turning to the right and left , he gives his blessing to the cardinals and others who are in the chapel. The cardinal deacon takes off the Pope's mitre , which he gives to the dean of the Rota; his Holiness kneels before the altar at a place prepared for that purpose; after making a short private prayer he rises , and having the celebrant on his left hand , makes the sign of the cross , and begins the preparatory antiphon and psalm *Judica* which is resumed this day : being answered by the celebrant , his Holiness recites the form of confession , and after the celebrant answers and confesses , the holy father continues to lead in the prayers , until the conclusion of this preparatory form at the foot of the altar , when having resumed his mitre , and blessed the cardinals, he goes to sit upon his throne. When he is seated towards the close

of the introit ; the cardinals come down from their seats to the centre of the chapel , and go to pay the pontiff the usual homage. When the first cardinal priest has performed it : he with the usual ceremonies , gives his Holiness the incense to bless and to cast into the censer , after which the thurible is taken to the attending deacon, who gives it to the celebrant for the purpose of perfuming the altar : The two cardinal deacons, who assist at the throne, have their cappas rolled up, so as to be more at liberty to serve. As soon as the homage is paid , the first cardinal priest , having received the thurible, kneels at the foot of the throne and incenses the Pontiff. The book is now held for the Pope by one of the assistant patriarchs or bishops, and another holds the candle whilst the holy father reads.

On this day too , the *Gloria in excelsis* is sung; though in more ancient statutes, such as those of Lanfranc for the church of Canterbury; this hymn was not to be sung except at the mass when the oils were blessed. It is not usual to ring the bell at the Sixtine Chapel , but in other places , it is rung this day during the repetition of the *Gloria in excelsis* , which has not been previously said in the Masses of the time of penance , that is since before Septuagesima sunday, nor is the bell now rung from this moment until the repetition of this hymn on saturday , with the exception of the moment of the papal benediction: all the bells in Rome,

even those of the clocks, are silent during that time , as symbolic of grief and affliction; and boards are clapped, in the old fashion, to invite persons to the religious offices. Some writers go so far as to say , that the bells represent the preachers , who are silent now that the author of their mission is himself, led like a lamb to the slaughter , without opening his mouth to complain. The fact however would not sustain this symbolic interpretation, because though the bells are dumb the preachers speak.

The College of Cardinals also surround the holy father, whilst with him they repeat the hymn of angelic praise.

The reverence which would be paid by the subdeacon after singing the epistle, is paid to his Holiness; to him also the deacon applies for the blessing before the gospel , to him the subdeacon carries the book to be kissed after that gospel has been sung , and at its termination the senior Cardinal priest incenses the Pontiff. When there is a sermon , the preacher attended by a master of ceremonies goes at this time , to ask for the papal benediction ; at the end of the discourse , the door of the chancel , which had been closed at its commencement is opened , and the deacon chaunts the Confiteor for the indulgence , there is seldom , however a sermon on this day in the chapel.

When the celebrant intones the creed , the Cardinals and other attendants in the chapel ,

recite it as they do the first psalm , the Kyrie eleison , the Gloria in excelsis etc. by pairs , those next to each other, turning, each a little towards his companion : at the creed also they surround the holy father.

After the offertory he blesses the incense , which is then carried to the celebrant to be used at the altar ; this being done, his deacon incenses the prelate who celebrates Mass. The censer is carried to the first Cardinal priest who kneeling, incenses the Pope if he be seated , and standing if the pope rises , not merely as a testimony of his supremacy in the church, but also of his sovereignty in the state. The same usage existed at Milan , whilst the Archbishop , of that see was also sovereign of the state. The deacon having received the thurible , incenses the Cardinals , Bishops etc. in the proper order of their precedence.

At the end of the preface , the Cardinals again meet in the middle of the chapel to repeat the *Trisagion* *τρισάγιον* after which they receive the pope's benediction, and go to kneel in their proper places , the holy father comes down to kneel before the altar ; twelve esquires in red , come out from the sacristy with lighted torches , and kneel on both sides of the sanctuary during the consecration; on other occasions four at most attend : after the consecration, the holy father, taking his mitre, returns to the platform of his throne where he remains standing unmitred, until after the communion.

When the celebrant sings the *Pater noster* , the cardinals again coming to the centre of the floor, remain until they say the *Agnus Dei* ; but this day the kiss of peace is not given , because it was by a kiss that Judas betrayed his Lord, and indeed, independently of this, the great solemnity is one of joy, yet a weight of sorrow presses upon the mind , throughout the offices and no kiss of peace was given formerly on days of grief and mourning.

Soon after the consecration , the masters of ceremony begin the distribution of the candles for the procession peculiar to the day, and several of the prelates leave the chapel during the *Pater Noster*, in order to put off their cloaks and take surplices.

The celebrant consecrates on this day two particles of the sacred host , one to be consumed as usual at the Mass , the other to be carried in procession to the Pauline chapel and kept until next day ; when it is brought back and consumed at the office of good friday. The procession which now is in a state of preparation ; is for this accompaniment. In some very ancient documents we find that the particle thus reserved , was not carried away as is now the custom , but was placed with the greatest reverence behind the altar. In the old formularies of the Cistercians we read that it was placed in a ciborium , which was suspended according to the very ancient usage over the altar. The Carthusians in their regulations pres-

cribe , that there shall be no such splendid monuments in their churches as are used by the seculars for keeping the sacrament on this occasion,as they say,that splendor befits not their solitude , but that the eucharist shall be kept at the altar in the usual manner.Lanfranc of Canterbury in his statutes , directs that it shall be kept in a place prepared carefully , in the most becoming manner, and to which it shall be borne by a proceesion with lights , that it shall be incensed before and after , and the lights kept continually burning at the place.

THE PROCESSION.

This being the anniversary of the institution , the devotion of the faithful to the holy sacrament, naturally exhibits itself in the affectionate and respectful gratitude which they feel towards him , who about to close his mortal career , has left us in this divine institution the pledge and token of his most tender affection. On this day,they commemorate his humiliations , and reflect upon their own manifold transgressions of his law and offences of his person ; they therefore desire to give some expression of their anxiety to do him homage and to aid their own feelings of devotion. It is for this purpose that they have for so many centuries , continued to marshal this procession , to prepare a repository where this holy sacrament might receive from them the tokens of

their homage, and where they might approach to their hidden God to render him that adoration , which angels joyously pay.

The Cardinals and Bishops at the conclusion of the Mass also change their vesture, and the procession is then formed in the same order that it was on Palm sunday.

The cross is covered with a purple veil , the subdeacon who bears it goes outside the chancel to the hall of the chapel and the choir commences the beautiful hymn *Pange Lingua*; the holy father having paid his reverence to the sacrament , received the vessel which contains it, enveloped himself with the veil in which he folds it: bare headed and with incense burning before him he proceeds towards the *sala regia* , following the Bishops and Cardinals who as well as the others, Lear lights, all who are not in the procession, as the Pope passes, kneel. Whatever their private opinions might be, none should insult by their irreverent or indecorous conduct, those, who in their own house, follow the institutions of their fathers , in paying homage to their God. No difference of opinion , no notions of superior wisdom or of clearer light , can warrant an intrusion of strangers for the purposes of gratifying curiosity at the expense of their feelings , whose chapel is thus invaded. The admission is a concession of courtesy , which every well educated , every correctly formed mind will know how to appreciate. A decorous external conformity is expected , as the least

tribute which justice can accept, and it is one which every person having the ordinary feelings of delicacy, will gladly pay. They who cannot afford so much, must be poor indeed. They would do well not to intrude. The readers of this are presumed generally to be persons of liberal education; to them it is sufficient to intimate, that nothing is more offensive to Catholics; than a transgression of the principle here alluded to.

The Sala regia is lighted up with twelve cornucopiae of wax candles, the procession moves to the Pauline chapel which is at the termination of this hall, on the right hand as as you leave the Sixtine. The repository for the Holy Sacrament is prepared in this Chapel, which is illuminated with nearly six hundred wax candles, and appropriately ornamented. As soon as the Pope enters it, the choir begins with the Strophe of *Verbum caro*: and when the Pontiff arrives at the altar, the Cardinal deacon kneeling, receives from him the chalice which contains the holy sacrament; and accompanied by the proper attendants, carries it to the place prepared for it, where the sacristan fixes it in the vessel prepared for that purpose. The deacon having returned, the Cardinal Priest serves the incense, with which the Pope perfumes the holy Sacrament, and the sacristan closes the door of the repository which he locks, giving the key to the Cardinal grand Penitentiary, who is to celebrate the

71

next day. The *Tantum Ergo* is sung during this ceremony ; and all rise from their knees at its conclusion.

This Chapel is called the Pauline, from having been built by Pope Paul III, about the year 1540. as the Sixtine has its name from Pope Sixtus IV, by whom it was built in 1473. Previous to the erection of the Pauline chapel, the ceremony was not so solemn, as it has been since that period.

The name of sepulchre has been generally given by the faithful to the repository in which the sacrament is kept, and they generally visit this in remembrance of the body of Christ having reposed in the tomb of Joseph of Arimathea. Piety it is true might be thus indulged, but it is an inversion of order: for the church has not yet commemorated the crucifixion. The sacrament is removed in order that the faithful might have an opportunity of indulging their devotion, towards the holy Eucharist, in a place where it reposes in state, on the anniversary of its institution: whilst the principal altar is thus left free, and again stripped of its decorations at vespers, so as to exhibit the desolation of the Passion.

THE PAPAL BENEDICTION

is given from the gallery at the front of St. Peter's. Strangers who wish to see the ceremony of the washing of feet, had better omit

altogether going to see this benediction, as they will have another opportunity, on sunday, of seeing one simitar without any interference with other ceremonies.

When the holy father has concluded the ceremony in the Pauline chapel, the procession goes in the same order, through the door at the angle, on the right of that chapel as you come out, to the *loggia* or gallery in front of the church of St. Peter's, which is hung with damask, and otherwise decorated. The Pope is carried in his chair upon the platform born by supporters, under a canopy supported by eight prelates referendaries: he wears his mitre, and two of his attendants carry the *flabelli* or large fans of feathers. When the holy father is brought forward to the gallery, the troops of the city are drawn up in order of grand parade: cavalry and infantry: and an immense crowd fill the space before this splendid edifice. The pontiff that now appears before them, is the successor of him, to whom eighteen centuries ago, the eternal Son of God declared. Matt. xvi. 17. 18. 19. "Thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, it shall also be bound in heaven; and whatsoever thou shalt loose on earth, it shall also be loosed in heaven," This is his successor to whom

the same Jesus said on the night when he was betrayed, Luke xxii. 31. 32. " Simon, Simon, „ behold Satan hath desired to have thee; that „ he might sift thee as wheat; but I have „ prayed for thee, that thy faith fail not; and „ thou being once converted, confirm thy „ brethren. „ This is the successor of him whom after his resurrection, the same Saviour commissioned John xxi. 16. 17. to feed, not only his lambs, but the very sheep, from whom they receive the milk of heavenly doctrine. Frail and imperfect as every mortal necessarily is, yet must we, I. Cor. iv. account him as „ the minister of Christ, the dispenser of the mysteries of God. „ Viewing him in this light, the multitude desire his blessing on this memorable day, as Abraham desired the blessing of Melchisedech.

The Pontiff, feeling that though vested with power to bless, yet prayer will also be beneficial, seeks to obtain aid, through the powerful intercession of the blessed spirits, that surround the throne of God, before he rises to perform this act of his sacred authority. The following is a translation of the form of prayer, which he uses.

“ May the holy Apostles Peter and Paul, „ in whose power and authority, we place „ confidence, intercede for us with the Lord. „ Amen. „

“ We ask through the prayers, and merits „ of the blessed Mary ever virgin, of the bles-

„ sed John the Baptist, of the blessed Apostles
 „ Peter and Paul, and all the saints, that the
 „ Almighty God may have mercy upon you,
 „ and that all your sins being forgiven, Jesus
 „ Christ would bring you to eternal life.
 „ Amen. „

“ May the almighty and merciful Lord
 „ bestow upon you, indulgence, absolution,
 „ and remission of all your sins, opportunity
 „ of true and fruitful penitence, hearts always
 „ contrite penitent, and amendment of life,
 „ grace and consolation of the holy Ghost,
 „ and final perseverance in good works. Amen.,

Then rising and thrice making the sign of the cross over the multitude, at the mention of the persons of the sacred Trinity, and turning towards the front and each side, he prays.

“ And May the blessing of Almighty God, Father ✠ Son ✠ and Holy Ghost ✠ descend upon you and remain for ever. Amen.,

One of the Cardinal deacons then reads in Latin, and the other in Italian the notice signifying that to all those who have attended with proper dispositions of true repentance, and are in the state of friendship with God, the Pope grants a plenary indulgence. Printed notices to this effect are also cast down to the crowd. The amen is four times sung. The military bands strike up their responsive salutation, the bells of St. Peter's proclaim the blessing to the surrounding city, and the artillery of

the castle of St. Angelo send the tidings in reverberating echoes to the Sabine hills.

The attendants now change their dresses, laying aside those they had taken for the procession and resuming the ordinary costume of the chapel, and his immediate attendants accompany the Pope to the apartment, whither he is borne for the purpose of preparing for the next ceremony.

For a long period previous to the year 1740. the bull generally called *In Coena Domini*, used to be published in Latin and Italian on this occasion from the gallery. This bull contained amongst other clauses, the announcement of that excommunication to which all that departed from the unity of the church, unfortunately subjected themselves. Like many other customs this has been often grossly misrepresented. It is stated by writers, of otherwise respectable characters, to be an imprecation of the vengeance of heaven upon persons who conscientiously reject what they are pleased to call the errors of the church of Rome. The spirit of malediction is not that of the spouse of Jesus Christ. He did not, nor does she imprecate the wrath of God upon those whose departure she lamented, over whose aberrations she wept, for whose conversion she laboured and she prayed, and whose return she would hail with that tender rapture which St. Luke so pathetically describes xv. 20. She however warned them in the

spirit of candour and sincerity of the evils by which they were surrounded and in the ceremony of extinguishing the lights which on that occasion were flung to the ground, she desired to manifest to them, how their faith had been destroyed by that separation which she so earnestly desired to terminate, because she desired to inculcate the lesson in the spirit which God himself infused into Jeremias when he broke the potter's vessel in the valley of Ennon; conscious that she had preserved with fidelity the deposit entrusted to her care; she could not desert her faith to embrace their opinions; and even would reason dictate and should she so determine; a task of no small difficulty would remain; one that instantly creates an embarrassment from which they can afford no principle of extrication would perplex her, that is, to find one amongst their conflicting associations which can assure us that in all things it teaches the doctrine of Jesus Christ. Which of them claims an exemption from error? Yet the doctrines of God, the faith of Jesus Christ cannot be contradictory, cannot be erroneous. The form is not now gone through, but unfortunately, the breach is not narrowed!

Many of the writers who have used this topic to excite the prejudices of protestants against catholics have asserted, that this bull was altogether a denunciation of them, followed by horrible imprecations and maledictions. This assertion is in both respects unfounded; be-

cause, in the first place: they who fix the origin of this custom at the latest date, attribute it to Martin V. in 1420. which is a full century before the date of protestantism: but there is evidence of its existence previous to 1294 when Boniface VIII. became Pontiff. It was a solemn warning not only to those who erred in faith and destroyed the unity of the church, but also an admonition to those who troubled the public peace of nations or repose of society, that unless they repented and were reconciled to God they could have no hope of his blessing in this life, no participation in the sacramental institutions, nor any reasonable prospect of salvation in the next. This admonition which was certainly no imprecation or malediction, was published in those middle ages of the church, not only once but three or four times in the year. The object sought to be obtained, was not the wrath of heaven upon the sinner; but that he should be converted and live. Another serious mistake is frequently made by several of our separated brethren who accuse our people of believing that the indulgence is obtained, not upon the condition of being reconciled to God, but by getting possession of one of those little printed notices, to obtain which the same anxiety exists, that will be every where found amongst the body of the people when papers are flung to them on public occasions. That there is a pious attachment to the very form itself is an argument of the affection of the

people for their faith ; and if strangers who have not always the most perfect knowledge of their language , their religion or habits, will endeavor from the expressions of these , to sustain their own preconceived opinions in contradiction to our testimony of our own doctrine, and the nature of our practices; we submit that it is not the best mode of obtaining accurate information ; and that publications made under such impressions are not those which deserve the highest estimation. Persons in humble stations of life and of limited education can well understand doctrines and practices , though they cannot explain them with the accuracy of theologians.

THE WASHING OF THE FEET

The Cardinals having changed their vestments and returned from the gallery , a few precede the Pope to the hall prepared for the ceremony of washing the feet. The holy father is carried in his chair in the same manner as he was taken to the gallery.

The custom of performing this ceremony is exceedingly ancient , and we can fix upon no period since the days of the Apostles, for its introduction. It was as widely spread through the church, as almost any other practice with which we are acquainted, and the special rites were as various as the nations in which they were performed; but all agreed in the selection

of twelve ; thirteen or sometimes a greater number of persons whose feet were washed , by a prelate, a prince , or a monarch ; and some alms were also given to those persons.

Before the introduction of stockings , the feet of travellers and others were generally soiled , and one of the first acts of kindness which was shown to a stranger or a guest , was the washing of his feet ; if this was performed by his host , it was the greatest evidence of attention and respect, and the higher the dignity of him who performed it, the greater was the testimony of condescension on his part and of honor to the stranger. The Saviour desiring to teach those whom he told to learn of him, because he was meek and humble of heart Math. xi. 29. performed this office for his Apostles, telling them that they ought by doing so, to imitate his example It is true that what he seeks is not the mere outward action, but the interior disposition ; however our nature is such, that we are in general greatly impressed with the performance of the ceremony , and the great author of our being was well aware of this, when he not merely sanctioned the use of the rite , but taught it. Hence St. Paul in his first epistle to Timothy enumerating the qualities required in a widow to be consecrated to the service of the church mentions v. 10. amongst others “ if she have washed the saint's feet. „ St. August-

time as early as the beginning of the fifth age in his epistle to Januarius, tells us that the custom had been laid aside by several churches, because it had given rise to an error, that it was a sort of baptism. This however was a partial and transient mistake, and the usage was resumed, especially on this anniversary day. The fathers of the seventeenth council of Toledo in the seventh century, complain greatly of its neglect and enact a penalty against such of the clergy as should omit it. Pope Zachary about the year 742 having been consulted by St. Boniface Bishop of Mayence regarding the propriety of its performance in convents of females; answered that the nuns might certainly continue to perform this office for each other, as the admonition of Christ extended to women equally as it did to men.

Various abuses occasionally crept into this discipline as well as into others, and amongst them was that of an unbecoming luxury at feasts that were made at some monasteries; these however found their remedies in due time.

In Rome the custom was at one period to have two washings one immediately after mass when the feet of twelve subdeacons were washed and one after dinner, when thirteen poor persons were similarly attended: both were performed by the Pope. But for a long time it has been usual to have only one ablution; viz, that of thirteen priests. The selection of one of these was made by each of the following

personages, viz, by the ambassadors of Austria, of France, of Spain, of Portugal, of Venice, by three, cardinals; viz, the protector of Poland the Secretary of State and the Camerlengo: by the Majordomo and by the Captain of the Swiss guard; the cardinal prefect of Propaganda names two, and an Armenian priest is selected by the cardinal protector of that nation. Antiquarians and rubricians have been perplexed to find why the number is thirteen. We shall give their conjectures, without venturing any opinion, as to which should be preferred. In John xii. 3, mention is made of Mary's having anointed the feet of the Saviour. The first washing the feet of the twelve subdeacons was said to be in commemoration of this: the second washing of thirteen poor persons after dinner, was said to have been a representation of that described in John xii: 4. etc. The present ceremony represents both; one person for the act of Mary and twelve for the apostles. Others tell us that the thirteenth was introduced to commemorate the miraculous appearance of an angel, amongst twelve poor persons, whom St. Gregory the great daily fed at his residence, now the church on the Monte Celio, in a chapel near which a picture is seen describing the occurrence, with the following distich:

*Bissenos hic Gregorius pascebat egenos
Angelus et decimus tertius accubuit.*

Whence a custom certainly originated of having daily thirteen poor persons to dine at the Pope's palace amongst whom, are generally some priests sent from the hospital of the Trinity. Others say that the thirteenth represents St. Paul, others that he is for Matthias: whilst some will have him to represent the host at whose house Christ celebrated the festival with the apostles, and who they say had his feet also washed on that occasion by the Saviour. The object of the ceremony then is twofold : first, to preserve the recollection of interesting facts, by continuing ancient usages: and secondly to give the pontiff this opportunity of learning and practising a lesson of humility taught by his divine master.

The hall where this ceremony takes place is richly decorated ; the *Sala Ducale* opposite the Sistine chapel was the chamber formerly used ; latterly the *sala Clementina* as being much larger, is preferred.

The papal throne is fixed upon a platform at one end of the hall, and on each side is a stool for the assisting cardinal deacon, near these the flabelli lie against the arras, which hangs on the wall.

To the right of the throne is the place for the prince assistant and the magistrates : such of the cardinal bishops and priests as remain,

are also on this side , and near them is the treasurer.

On the same side, but apart , are persons who hold basons of flowers, towels and pitchers.

On the lower steps are three auditors of the Rota , two of whom are to bear the Pope's train, the third has a towel for wiping his hands: with them are two clerks of the chamber to assist in that washing.

To the left of the throne are the two assistant bishops to serve with the book and candle, attended by two clerks of the chapel , who hold these, when not wanted. At this side also are the cardinal deacons and such cardinal priests as could not conveniently find places on the other side.

Upon the lower step is the cardinal deacon who sings the gospel, wearing a Dalmatic, and having on his left an auditor of the Rota in a Tunic. The cross bearer and acolyths are also near them , as also the attendants of the cardinal deacon , with the book and stand etc.

The thurifer and incense bearer are on the lower step also , and any prelates who might attend take places as conveniently as they can upon the floor.

The priests whose feet are to be washed are seated on elevated benches wearing white habits , and having on their heads high caps , hoods also come over their shoulders and round their necks. The stocking on the right foot of

each, is cut to as be easily opened and exhibit the foot bare.

When the holy father has left the gallery of the benediction he changes his vestments taking a purple stole, a cope of dark red Satin with a silver-gilt formal or breast plate and mitre of silver cloth. Being thus vested he comes to the place prepared for him in the hall, and sitting he casts incense into the thurible, and gives the blessing to the cardinal deacon who is to sing the gospel. The deacon chaunts it from the xii. of John; the book is kissed and the Pope incensed as usual: then the choir sings the versicle: *Mandatum novum do vobis* etc.

The holy father rises and the cope being removed, by the assistant deacon, a towel of fine cloth trimmed with lace, is tied on him, and attended by his master of ceremonies and deacons, he proceeds to the washing. A sub-deacon in a white tunic without a maniple attends on the pontiff's right hand, and raises the bared foot of each priest. The pontiff kneels and rubs the foot with water pouted by an esquire into a silver-gilt basin; after drying which the holy father kisses it: a towel and nosegay are then handed by one of the deacons to each priest. The treasurer follows with a purse of crimson velvet fringed with gold, and gives to each a medal of gold and also one of silver.

This ceremony exhibits to those who de-
claim against the holy father for permitting the

faithful to manifest their respect for the commission of the Saviour with which he is invested, by sometimes kissing his foot ; that he is equally disposed to pay the same respect to that same commission, though existing in an inferior degree in others : and not only to those who are thus honoured, but also to all others of his brethren, the fallen children of Adam, covered with those imperfections and weaknesses, which are equally the lot of him that wears the tiara, and of him who is the lowest amongst his brethren, in the most humble monastery of the church. Would to God that our friends would calmly and fully examine the spirit of our customs ! It would be seen that it is by no means that of domination or pride ; and we might perhaps, be again, one fold under one shepherd ! John x. 16.

His holiness having returned to his seat, the towel is removed, and the assistant prince, kneeling pours water on his hands ; the first cardinal priest presents the towel to dry them ; the holy father resumes the cope, intones the *Pater noster*, and recites the concluding prayer, beseeching the Almighty not to despise or overlook the fallen race of men, which is yet the work of his own hands.

Should the Pope not be able to perform this ceremony, he requests of one of the senior cardinals to do it in his name and with

a very few changes the same form is gone through.

T H E D I N N E R.

It is usual for the Pope to have dinner prepared on this day in one of the halls of the palace for the *Apostoli* as these priests whose feet have been washed are called. His holiness if his strength permits, attends to bless the table; and having an apron put on, pours water on their hands; serves them one or two dishes which are handed to him from the side-board by prelates, who kneel on presenting them; then having given each to drink, he bestows his blessing and retires. Should the holy father not be able to attend, his place on this occasion is, filled by the Majordomo.

THE CARDINALS' DINNER.

It has been generally customary to invite the sacred college on this day, to dine in another hall of the palace, the tables in which are splendidly decorated, the prince assistant at the throne as representative of the Roman nobility, is also invited with their eminences. This dinner was given for the convenience of those who resided at a distance; and another object was, to bind this venerable body together on this day, in every way, in the closest affection and friendship. After the dinner it was usual

to have a sermon delivered by one of the best orators who had preached in the city during lent.

T M E T E N E B R A E

The mattins and lauds for friday are recited in the Papal Chapel; the altar exhibits the desolation of the Saviour's passion, the throne is uncovered, the benches despoiled of their tapestry, no canopy is over the altar piece, which is covered with violet and the candles are all of yellow wax. The Miserere is by *Bai*.

The cardinal grand penitentiary goes this evening in state to St. Peter's, where he is formally received by four cardinals, and goes to his confessional.

ST. P E T E R 'S

Similar offices to those of the papal chapel are also performed in their choral chapel by the chapter of this basilic, were the Lamentations and *Miserere* are also greatly affecting. But they have a peculiar ceremony which is.

The washing of the altar.

Various conjectures have been given by different writers, respecting the origin and object of this ceremony, which is by no means so

common as the others that have been described. Some Dominican and Carmelite friars in their conventual sanctuaries, and some cathedral and other churches have occasionally practised the same rite.

When the canons have sung the *Benedictus* in *lauds*, small brushes formed of box or yew, but more generally of bloodwort are distributed to all the members of this chapel. After this, the six most ancient priests, change their vesture, taking surplices and black stoles, the President wears besides these, a black cope: preceded by the veiled cross having on each side an acolyth, with a candle extinguished as a token of mourning, they go to the main altar; and kneeling, there they make a short secret prayer. The president after this, intones the antiphon "they divided my garments amongst them and upon my vesture they cast lots,,". He then goes with his assistants to the altar and strips it of the cloth, as the Saviour was stripped of his garments, whilst the president and those who assist him are occupied in this ceremony, the choir sings the psalm xxi. "O God, my God look upon me; why hast thou, forsaken me,," Which is so beautifully prophetic of the passion. After the altar has been stripped, wine and water are poured upon it, as emblematic of the blood in which the Saviour was bathed not only in the garden, in his sweat, but at the pillar and upon Calvary; as also of the blood and water that

flowed from his side, when after his death it was pierced with the spear. The clergy and their assistants, successively wash the altar with their brushes, gather up the liquid then with sponges, and dry it with towels prepared for the occasion; to all which, several writers extend their mystical explanation, as, for instance, that we should recollect how his body was cleansed, embalmed and wrapped up in linen cloths to be laid in the sepulchre.

The antiphon is repeated, after which the Lord's prayer and the ordinary prayer of the office of these days are added. Some of the relics connected with the Passion are then exposed to the veneration of the faithful.

Formerly a large illuminated cross was let down from the cupola on this and the following evenings: but Pope Leo XII. in consequence of the irreverence and irregularities which took place in the church, ordered the discontinuance of this exhibition.

GOOD FRIDAY

Has been particularly marked from the earliest period of Christianity as a day of mourning, and of solemn ritual observances: but these ceremonies were not always the same. Down to the third or fourth century, it was usually called the Pasch, such was the name by which Tertullian calls it, because then Christ, our pasch was slain. Eusebius in his

history lib. ii. c. 17. informs us that the Essenians or Ascetics of Egypt, gave this time to watchings, sacred reading, fasts etc.

Gregory of Tours states that the watchings in that place were kept in darkness, until the third hour of the night, when a small light appeared before the altar. lib. I. cap. 5. de gloria martyrum. In an old antiphony of Tours, we are told that the hours were recited by the canons of St. Martin, not sitting in the stalls, but standing round a marble tomb. In other churches the altars were not washed until this day: at Chartres the one that had been thus cleansed, was then rubbed with fragrant herbs: this took place before the consuming of the sacrament: in Autun and other churches, it was after the consumption. In some places, as at Salisbury in England, they constructed a sepulchre, to which the crucifix was carried in procession, and the figure of the Saviour was laid, as in a state of repose in the tomb, together with it they placed the ciborium with the holy eucharist. In Poitiers they placed the holy sacrament in a corporal, which being carefully folded, was inclosed between two patens, and a golden cross was laid on them: the entire was then carefully rolled up in clean linen, and laid in a sepulchre, together with holy water and incense: the door of this repository was locked, and five persons were left in charge of this deposit and of the multitude of lights with

which it was surrounded. The fourth council of Toledo, at the beginning of the seventh-century, notices a great negligence of several Spanish churches, which were closed altogether on this and the following day. The sixteenth council of Toledo mentions that no priest was permitted to celebrate mass on either of those days. And the Gothic missal gives no office save that of the distribution of the Passion through all the hours. Pope Innocent I. in his epistle to Decentius about the year 410. states that there was no celebration of the eucharistic sacrifice on this day, nor upon the next, not only through grief for the Saviour's death, but in remembrance of the terror of the Apostles who concealed themselves. The reason of these several rites is easily understood.

On this day, the Papal Chapel presents to the beholder lessons of grief and penance. The altar is stripped, the platform without a carpet, the benches uncovered, the throne naked; the candles are yellow. The cardinals come in purple stockings; collars and stuff cappas; they wear no rings, the attendants have their maces reversed; no salute is paid either by the cardinal who enters the choir to those who have previously arrived, nor by his brethren, when they see him enter. The bishops and others prelates lay aside their purple collars and stockings, and wear black, nor have they rings. The cardinal grand penitentiary, or whoever takes his place as celebrant, enters in black vestments, with

his deacon and subdeacon also in black. These latter wear chasubles folded in the front. This is a peculiarity belonging to times of penance and also a remnant of ancient usage ; when in the most remote antiquity , previous to the introduction of the dalmatic and tunics as the proper vesture of the deacon and subdeacon , they wore the trabea , but rolled up at front to have their hands free and unencumbered. Neither lights nor incense are brought.

THE LESSONS AND PASSION.

The pope enters similarly habited as he was at the *Tenebrae* , save that he also has laid aside his ring. He gives no blessing , but goes to kneel in front of the altar. The celebrant kneels at his left. They pray in secret. Two masters of ceremony spread a single cloth upon the altar , the pontiff ascends his chair, where he sits to read , the celebrant goes to the altar which he kisses ; then to his seat where he reads. A chaunter sings a lesson from the prophecy of Osee , in which the Lord invites his people to repentance and mercy , and promises to receive them to mercy , when they come with becoming dispositions. In it there is also an insinuation of the manner in which the Moosaic rites and sacrifices were valueless , except so far as they were connected with that of Christ. The countertrebles intone the tract , which is followed up by the choir. It relates

also to the passion. The prayer follows, after the old mode of invitation by the deacon, *Proclamamus genua* : the subdeacon then chaunts a lesson from the book of Exodus , describing the institution of the passover , which was a strikingly prophetic figure of the death of the Redeemer. Previous to reading it, the subdeacon lays aside his chasuble according to the ancient custom , but resumes it when he has concluded. The tract is composed of several passages prophetic of the passion. Three chaunters then come habited as deacons , but without dalmatics , to sing the history of the sufferings of the Saviour , as recorded in the gospel of St. John , who was the only evangelist that was present at the awful transactions, and therefore gave testimony of what he saw. Besides this , the histories as given by the other three evangelists had been published on sunday , tuesday and wednesday. This passion is chaunted as that of St. Matthew was on sunday , but that at the conclusion the deacon sings without having asked a blessing , and without having lights or incense.

Previously to singing, he lays aside his chasuble, and takes a large over stole , which represents the manner in which formerly the chasuble , in times of penance, was worn by his predecessors in office. Nor is the book kissed at the conclusion by either the pope or the celebrant.

A latin sermon is then preached by a minor conventual , who publishes the indulgence at its conclusion , as no confession is made by the deacon , nor does the holy father give a blessing.

Prayers for all classes and persons.

This being the anniversary of the great day of expiation , when Christ laid down his life for all mankind , the church commands her ministers at her altars to beseech that he would be merciful to all . The form recited is exceedingly ancient. Intercession is made for all orders and degrees , for the whole church, for the holy father as its visible head , for all bishops , priests , deacons , and other clergymen , for confessors , virgins , widows , and all other congregated portions of the faithful , for temporal sovereigns , for catechumens; also to beseech the removal of error , of disease , and famine, to intreat the liberation of captives; safe return of travellers , health of the sick , and secure arrival at their proper harbours to those who are tossed upon the ocean. In tones of supplication, the church prays for the grace of conversion and mercy to those who unfortunately stray in the labyrinths of heresy and schism , that no longer deceived by the wiles of seduction, they may return to that tender

mother from whom they have been so long estranged: for the Jew also, she presents her petition, that on this day of mercy, that blood which his fathers desired might be upon them and their children, might indeed come upon the descendants in streams of expiation, and not in rills of burning. But as in mockery his fathers bent their knee before the Saviour, whom they derided as the shadow of a king; when the prayer is this day made, on their behalf, the deacon does not invite the assistants to kneel, nor does the like form of genuflection accompany this, as was joined to the other prayers. Extending her view to the poor pagans who sit in darkness and in the shadow of death, she anxiously supplicates, that leaving their idols, they too may be brought to serve in spirit and in truth, the only true and living God, Jesus Christ, who on this day offered himself to be an oblation for their sins.

Grateful affection for the Saviour.

These prayers being concluded, the moment has arrived for entering into the full contemplation of the catastrophe of Calvary. Made less than the angels, we are not pure spirits. Dwelling in houses of clay, our souls are principally affected through the organs of sensible to distraction; we need some sensible exhibition to make deep impression on the mind. Paulinus in ep. 31. ad Severum, informs

us that on this day in Jerusalem, the bishop produced to the assembled multitude the cross on which the blessed Saviour died : upon that spot, with the very tree on which redemption was effected, before them, what must have been the sensations of the race that was redeemed ? When the relics of a family are displayed how do hearts feel ? How do tears flow ? This is the token of affection given by one who sleeps upon a foreign shore ! Here is the emblem of friendship left by another whose eye is closed in death ! Whose ear is filled with dust ! Description would only profane the sacred feelings which are on such occasions cherished and indulged by every human breast. The God who formed us, implanted those feelings when he enlightened us with reason ; properly regulated, they are not only congenial to that true philosophy which indeed loves wisdom and truth ; but they admirably sustain it ! And on what occasion could they be more properly and rationally indulged, than when on this day, the church exhibits to us a commemorative emblem, to absorb our minds in the contemplation of the affectionate sacrifice made by the Son of God for miserable sinners ! Can it be, that when we are penetrated with vast importance to ourselves individually of this atonement, we shall be restrained by the mockery of reason in the coldness of calculation, from approaching with sorrow and gratitude blending into adora-

tion , to the very foot of that emblem itself , there to lift the mind to that heaven which contains him whilst here we kiss the symbol of that cross upon which he bled ! Forbid it every generous feeling ! Forbid it every sentiment of pure religion ! Can the adoration of the bleeding God be called idolatry ? can the ardent , the affectionate , the contrite , the penitent recollection of the mysteries of Calvary be irreligion ? Can the manifestation of the feelings of our hearts , towards the emblem , where the great original , the beloved Jesus himself is removed beyond our reach , be superstition ? But why dwell on such a topic ? Nature and religion will be there our best vindication , to the calm , to the reflecting , to the unbiassed , and to the candid ? Others may be permitted the exhibition which they too often make in a manner which is equally unkind to the feelings of their brethren ; as it is discreditable to their own.

*Adoration of Christ Crucified. Veneration
of the cross.*

The celebrant, laying aside his chasuble, goes to the epistle-side of the altar , towards its back, where he receives from the deacon a crucifix covered with a black veil , and disclosing a portion of its summit , he chaunts, *ecce lignum Crucis*. Behold the wood of the cross ! two tenor voices continue, *in quo salus mundi*

pependit , upon which the salvation of the world hung. ,, The choir answers , *venite adoremus*. Come let us adore , and all bend their knees , coming to the angle , in the front part of the same side , the celebrant uncovers the right arm , and in somewhat of a higher strain, the same passages are sung , and the same answer is repeated. Then going to the middle of the platform, in the front of the altar, the celebrant exhibits the entire figure, and in a higher tone repeats the phrases above mentioned , whilst he exposes the symbol of him, who was in Judea gradually exhibited as the Redeemer , but lifted upon Calvary ; was made manifest to the whole world as the victim of propitiation, by whose bruises we are healed. The celebrant then descends and places the crucifix upon a veil for veneration,

Formerly the clergy of most churches came with bare feet to the celebration of the offices of this day ; and not only they , but most of the laity paid this tribute of homage to him, who was for them stripped of every garment , and after multiplied injuries, was led through deriding multitudes , to an infamous death. William of Chartres writes of St. Louis king of France , that barefooted , and covered with rough garments, his head and neck exposed , this monarch went from his seat on his knees, followed by his children , to the veneration of the cross , and the adoration of him who suffered upon it. But previous to his coming into the

church, the king had made a painful round: for about sunrise, in poor raiment, accompanied only by a few select attendants, he went barefooted through the paved and muddy streets of the city, to the several churches therein to pray, and giving considerable alms to the poor whom he met. St. Elizabeth daughter to the king of Hungary, went in like manner, poorly habited and barefooted to the several churches of the city on this day, giving some offerings at the various altars and large alms to the poor. A great many other similar instances of dignified penitents might be quoted. In the east the custom was nearly universal: all who went in the procession were barefooted: a very imperfect remnant of the custom still prevails in the habit of laying aside the shoes at going to the salutation of the Cross. The performance of this ceremony is called the adoration: in which, though the tokens of affectionate respect are given to the symbol, the homage of adoration is paid only to Christ the incarnate and eternal son of God. The pope having risen from the third genuflection at the uncovering of the Cross, sits until his shoes are taken off, and if he wishes, as he generally does, the cope also is laid aside. Coming down from his throne to the entrance of the choir, his mitre is there taken off, and he kneels to pay his homages, rising he advances to the middle of the choir, where he repeats this token of

respect and, again rising, goes to the foot of the Cross, where he bows most profoundly, and an attendant knight, who holds his offering in a purse of red damask silk trimmed with gold, casts it into a silver basin which is on the steps. The choir meantime performs the passages of reproach, in which the mercies of God to the Jewish people, and their return of ingratitude in repaying the Saviour with so many ignominies is enumerated, and at the end of each reproach the *τεισαγιον* is sung in Latin and in Greek. Holy God! Holy Strong one! Holy immortal! have mercy upon us!!! The Cardinals two and two, follow the example of the Holy father; they are followed by the bishops, and with the exception of the generals of religious orders, no others besides these take off their shoes. The other members of the Chapel go to the veneration of the cross in the same order that they went to receive the palm on Sunday: formerly this rite was performed in silence, but the custom of singing has been for a considerable time in use; though indeed this usage may be considered modern, as not being yet five hundred years old.

Procession to and from the Pauline Chapel.

The ceremony of the adoration having terminated, the chaunters go into the *Sala regia*, and take their places near the gate of the Pauline Chapel. The esquires lead the procession, .

which goes in silence from the Sistine; they are followed by the procurators general, the private chaplains, the consistorial advocates, the private chamberlains, the voters of the signature, the clerks of the chamber, and the auditors of the Rota. The subdeacon follows with the cross uncovered, between two Acolyths with lighted candles: after them come the Cardinals, followed by the Celebrant; the Pope comes next; the prelates of the *fiochetti*, that is, the Governor, the Auditor of the *camera*, the Majordomo and the Treasurer. The Prothonotaries precede the Generals of the religious orders who close this array.

Being arrived at the Pauline chapel, the esquires have their torches lighted. The Pope kneels to adore the holy sacrament. The sacristan receives the key which, on the preceding day, he had given to the cardinal Grand Penitentiary, and ascends to where the sacrament is kept, unlocks and opens the door. Meantime the Holy Father having cast incense into the thurible, perfumes the host. The Sacristan takes the Sacrament, and gives it to the Cardinal, who coming down, presents it to the Sovereign Pontiff, upon whose shoulders a rich veil is placed, the extremities of which are brought over the sacred vessel which he holds; and the procession begins to return, the choirs singing in alternate verses the hymn *Vexilla regis prodeunt*. The assistant Bishops meet the Pope at the gate

and sustain a canopy under which his Holiness proceeds . Upon entering the Sistine Chapel, the choirs retire on either side of the chancel , until after the Holy Father has passed ; as he enters the Chapel , they take up the verse, *O Crux ave spes unica* . Every person kneels as he passes with the holy Sacrament . Upon his arriving at the platform, he gives the vessel which contains it , to the Celebrant, who places it on the altar ; the Deacon removes the veil from the shoulders of his Holiness: having put incense into the thurible and perfumed the sacred host , the Pope returns to his seat , where he again blesses incense for the use of the celebrant , and stands uncovered .

Mass of the pre-sanctified .

The church as has been previously observed, does not consecrate the Eucharist on this day: but in order to show forth , in some manner the death of the Lord upon the great anniversary of his atonement, a host consecrated on the previous day , and which had been reserved , is now brought to the altar to be there consumed . It has been consecrated previously, or pre-sanctified, hence the ceremony which now takes place, has its name .

The sacrament having been taken from the chalice , is laid upon the altar ; the deacon puts wine into the vessel and the subdeacon mingles water with it , not for the purpose of

consecration , but of ablution : after having been covered with the pall, the celebrant incenses the offerings and the altar, in the usual manner; but at every time that he passes before the holy Sacrament or arrives where it is, he bends his knee , and when he washes his hands before the altar, he faces rather towards the middle than the front, to avoid turning his back upon the holy Eucharist . After a short prayer of humility , which he says bowing down before the altar, he turns to ask the prayers of his brethern by the *Orate fratres* : he then chaunts the Lord's prayer and its sequel, as in the ordinary mass : at the termination of the prayers, he makes the proper reverence, to the holy sacrament , then holding it over the paten, elevates it with one hand, during which the Pope and attendants kneel ; after this , he divides it , in the usual manner putting one particle into the chalice; and makes his preparation by saying the last of the usual prayers before communion : then striking his breast and repeating the *Domine non sum dignus* , he takes the holy sacrament , afterwards the chalice with its contents . All rise from their knees , the lights are extinguished: the Holy Father being mitred, returns to his seat , and he and the attendants sit . The celebrant takes an ablution from the Chalice, which is then purified , he washes his fingers at the corner of the Epistle , says a short prayer of thanksgiving and departs .

Vespers.

The vespers are said in choir: they consist of five Psalms and their antiphons: the canticle *Magnificat*, of the blessed Virgin, as in St. Luke from c. i. v. 46. to v. 55. with its antiphon the psalm. l. *Miserere*, and the usual prayer.

The Dinner.

When the Cardinals dine at the papal palace on this day, the preparation and fare are far more simple than those for Thursday; and the preacher who delivers the sermon does not declaim from a pulpit, but seated in an ordinary chair on the floor.

The Tenebrae.

The matins and lauds for Saturday are said in the evening. The third lesson of the first nocturn is the prayer of the Prophet Jeremias, those of the second nocturn are a portion of the commentary of St. Augustin on the Psalm lxxiii. those of the third nocturn are the admirable passages of the Epistle to the Hebrews commencing at ix. 11. and continuing to the end of verse 22. The antiphons, responsories, and indeed the whole office, now regard the burial and repose of the Saviour. The sentiments which the Church wishes to inspire, are those

of hope mingled with the grief and contrition which, she trusts, have been previously excited.

The Relics.

Among the relics kept in the Church of St Petér are three very remarkable objects. The veneration in which they should be held would be questioned by few, if their authenticity were sufficiently established. The conclusion to which each individual will arrive after a calm and deliberate examination, is to be for him, the rule to guide his devotion in each special case of this description. Some ecclesiastical tribunals have been, from time to time established and re-modelled for the purpose of examining the testimony, reporting their opinions, and giving to the holy father the best aid that jealous scrutiny, and scientific research could afford, so that he might be enabled to give to his children some rules of enlightened piety in regard to special relics. It has been fashionable to decry indiscriminately every devotional practice of this description, and to cast ridicule upon the several observances of the church respecting relics. It has been often loudly proclaimed that the acts of the clergy were but combinations of fraud and folly, and frequently, strangers who never examined the grounds of our practice, were the first to condemn and the most unsparing in their vituperation. Is this rational?

Far be it from any catholic to insinuate that the testimony of even the sovereign pontiff, respecting the authenticity of relics, is of equal authority with the records of the gospel; or that devotion to any special object of this description, is a necessary part of religion! But notwithstanding all that has been said and written upon the subject, by the enemies of this devotion; we must say, that in almost every instance, which came under our view, there was a sad mistake regarding principle, and gross error respecting facts. It must be admitted that occasionally, some few instances of superstition might possibly occur; but what good custom can be found without its accompanying abuse? Men have profaned the sacraments, and have turned the most venerable and simple acts of religion to the very worst purposes; and every well regulated mind instantly admits, that in the whole category of sophisms, a more despicable one cannot be found, than that which could conclude against use, because of abuse. Our principle regarding sacred relics, is, that in religion they are to be held in a veneration, corresponding to that in which tokens of affection and memorials and endearment are preserved, in well regulated and virtuous families. How often is some delicious feeling indulged apart from the intrusion of the stranger, regarding that which to him would appear a trifle? A ring, a book, even a lock, from that head which in life was

so dear, but now lies in death! - No! - Words cannot express what the soul indulges! Had you the garment which the Saviour wore! Had you the seat on which he rested, when fatigued from his journey, he conversed with the woman of Samaria! How many persons have during centuries, gone to visit those spots endeared by so many scriptural recollections, by so many divine associations! "How many," said St. John Chrysostom fourteen hundred years ago, "how many persons say: I should wish to see his face, his clothes, his figure. I should wish to touch him., The same voice of nature speaks this day to the soul of the European in its soft and secret whispers, that then did to the spirit of the Asiatic. Yes! these very inanimate objects, these sensible associations bind us by some powerful but inexplicable spell to their great original. Intrinsically, in themselves, they are valueless; but because of this association and its effects, they are to us of inestimable value! Reason assents to the testimony of experience. Our feelings lead; whilst they elevate us. Our reason is useful to check aberrations; but it is quite as unable to penetrate to the source of this inestimable influence, as it is to discover the principle of our sensations themselves. This sentimental piety properly regulated, is genuine devotion. And surely, devotion which at all times becomes a christian, is peculiarly appropriate on the anniversary of his redemption.


It is not required that the mind shall give the same full and unhesitating assent to the authenticity of relics, as to an article of faith. In this latter case, God has clearly revealed, and man is consequently bound to believe; in the former, there is no similar evidence, no similar obligation, though there might be even some occasional supernal manifestation, or most respectable evidence of human testimony. But even when only high probability exists, devotion might be thereby created, and all the great religious advantages which are sought, will then arise.

On this evening, the Pope and Cardinals, laying aside cope and cappa, come in procession from the Sistine chapel to St. Peter's, and several canons, exhibit from the balcony over the image of St. Veronica three remarkable relics, which are in like manner exposed several times during these days.

They are believed to be, a portion of the cross on which the Saviour died, the blade of the lance with which his side was opened, and the figure of his face, impressed upon a cloth applied to it for the purpose of pious attention, by one of the daughters of Sion, when he laboured on his painful way to Calvary.

The examination of the critic might be fairly applied, in discussing the evidence upon which their authenticity rests. Neither the nature of this work nor the opportunities of its compiler, nor his occupations permit him now

to develop it to the reader. He will merely say, that no tribunal that he ever knew, is more careful in the sifting of testimony, more scrupulous in the admission of documents, more rigid in their close construction, and more cautious in confining all its conclusions strictly within their premises, than that which has examined respecting these relics and permits their exposition: yet it does not positively assert the absolute authenticity of each. Respecting two of them, that of the cross and of the lance, scarcely the shadow of a doubt can exist. In regard to the other, there certainly is most unquestionable evidence to show that during upwards of eleven hundred years it has been so carefully preserved, that no reasonable question can be entertained but that it is identically the same, which at the remote period of the year 707, was then, for a time undefined, but believed to be from the days of the Apostles, held in veneration as what it is still described to be. Should these relics exist anywhere, it is most natural to expect that whatever other region might in the first instance possess them, they would in the process of time be brought to the capital of the christian world. And if it be suspected that on one side there exists a predisposition to admit the authenticity; there can be no doubt, but that on the other side, there is too often found a determination to reject and to condemn every proof, that the christian has preserved any memorial



of his fathers in the faith, or any relic of the great founder of his religion. Is it not strange that this disposition manifests itself strongly, in the very persons who will hang with delight over the remnant of a bath, and undergo a pilgrimage to view the prison of a conspirator, to contemplate a robber's den, or stand upon some spot, where centuries before the Saviour lay in the crib of Bethlehem, a warrior fought or an orator declaimed? And if the rust of ages have not consumed the metals which, buried in the earth, are every day dug up, with the evidence of their antiquity, if coins, and medals, and implements of an era more remote than the origin of our religion, are admitted and preserved as genuine; why shall not the same principle equally apply to the relics of that religion itself? No reasonable ground can be admitted, for making any distinction where the evidences are similar.

The portions of the cross which form the relic thus exhibited, had previously to the year 1620, been kept for a very long period in Rome, at the churches of St. Anastasia and that of the holy cross of Jerusalem. In this year they were by Pope Urban VIII. enclosed in a rich silver reliquary finely ornamented with lapis lazuli and crystal, and placed in the keeping of the canons of St. Peter's. Some of the pieces had then been in this city, during thirteen centuries. The history of the discovery of the cross itself at Jerusalem by St. Helena the

mother of the emperor Constantine a British lady, together with the various circumstances attending that discovery, may be seen in the works of St. Ambrose, Rufinus, Socrates, Sozomen, Theodoret; St. Paulinus of Nola, Sulpicius Severus, St. Cyril of Jerusalem, and others.

It is true that Basnage, Spanheim and some such gentlemen who lived twelve or thirteen centuries later than the above writers undertake to assure us, that it was all a fabrication or a mistake.

A considerable piece of the cross thus found, was sent to the holy See, but the principal part was placed in a massy silver case, and kept in Jerusalem. No doubt can possibly be raised respecting the carrying away of that portion from Jerusalem, in the same case in which it was placed by St. Helena after its discovery. It was taken by Chosroes king of Persia, when ravaging Palestine in his war against Phocas and his successor Heraclius, when Jerusalem was sacked in the year 624 and was borne to Ctesiphon, a city on the river Tigris. Zachary the patriarch was also with many others made a captive. Heraclius, having pushed the war with vigour, became conqueror in turn, and amongst the conditions upon which he gave peace to Siroes the son and successor of Chosroes, one stipulated for the restoration of the cross, and the liberation of Zachary, by whom the cross itself was brought, to Jerusalem, upon

his return in 628. The history of the vain effort of Heraclius to carry it through the gate that led to Calvary, until he changed his vesture; is well known. Subsequently this portion was taken to Constantinople, and placed in the great church of St. Sophia where it was exposed to public veneration in the holy week. On Thursday, the emperor, the senate, the magistracy, and the men paid their devotions; on Friday the empress, the widows; the Virgins and the other females: and on Saturday, the bishops, the priests and the clergy of other orders. At various times, but especially during the crusades, portions of it were brought to the west, and some of the most remarkable pieces which had been preserved in this sacred city, were also exhibited to the faithful; a large portion which had been brought or sent by St. Helena herself immediately after the discovery, was kept in the church of the holy cross of Jerusalem near the palace of the Lateran; and about the year 690 Pope Sergius I. had a large piece of it which had been kept in a silver case at the church of St. Peter, exhibited yearly in the church of St. John of Lateran, on the feast of the exaltation of the holy cross.

St. Helena also found the lance at Jerusalem where it was kept with great care and respect. Amongst others who mention this in after times, are the Venerable Bede and Gregory of Tours. Towards the close of the sixth century it was

carried to Constantinople as is related in the Alexandrian Chronicle, and also proved by Du Cange in his notes upon Anna Comnena. At first it was kept in the church of St. Sophia, but subsequently it was divided; the top of the blade was taken to the imperial palace and the shaft and remainder of the blade placed in the church of St. John of the rock. This statement is sustained by a great number of documents. Anna Comnena shews that in the eleventh and twelfth centuries this relic was, with others, held in great esteem in that city. In the thirteenth century the Frank emperors who held Constantinople, being in great want of money, borrowed a considerable sum from the Venetians, and amongst other pledges given for repayment, was the point of the lance and other relics which were kept in the palace. Baldwin II. having passed his rights of recovery to St. Louis of France; this latter (as many public documents and credible writers, amongst whom are Du Cange, Mathew Paris, William of Nanges, Du Chesne, inform us) repaid the Venetians and took the relics to Paris. The remaining iron of the lance was still kept in the monastic church of St. John de Petra in Constantinople in 1422; as several writers shew, some of whom as Boundelmont, had seen it.

About thirty five years afterwards, Constantinople fell into the hands of the Turks, and Mahomet II. carefully preserved all the chris-

tian relics. In 1489. one of his sons who had been defeated by his brother Bajazet, took refuge in Rome. In 1492. Bajazet desirous to conciliate the pontiff, sent to him an ambassador with that portion of the lance which had been kept in Constantinople. Innocent VIII. deputed two bishops to receive the relic, at Ancona ; they were met upon their return at Narni by two Cardinals, who delivered the lance to his holiness in the church of St. Mary del popolo at the Flaminian gate, on the 31st. of May in that year ; thence it was conveyed in procession to the Vatican.

The ambassador upon the delivery of the relic to his holiness, declared that this was the spear, the remaining portion of which was in possession of the king of France; and in the middle of the last century, Lambertini then a canon of St. Peter, afterwards Pope Benedict XIV. procured an exact model of the piece in France, which he declares in his work, (*de Canonis*, lib. iv. p. ii. ch. xxxi. n. 14.) upon comparison with that received by Innocent VIII. and kept in St. Peter's, was found exactly to suit it.

The third relic is the figure of the Saviour's face in the towel. The evidence in this case should of course be more extensive than in either of the former, because it is not only necessary to prove the identity of the relic, but also the truth of the transaction, whereas the facts of the crucifixion, and of the opening of the side with the spear, are on all hands ad-

mitted to be notorious. The history in this case seems to be complete and to some of the best critics, the truth of the occurrence and the identity of the towel appear to have been unquestionably established, and are generally admitted.

In the church of St. Praxedes, at this time a column is also shewn, which is said to be that at which the Saviour was scourged. The column itself was well known in Jerusalem, and is mentioned by St. Jerome in the beginning of the fifth century. Ep. 108. That which is now in the church, whether the entire or only a portion of that which St. Jerome mentions, is uncertain, was brought from Jerusalem in the year 1223. by John Cardinal Colonna in the time of Pope Honorius III., and its identity appears to be very fully sustained.

SATURDAY BEFORE EASTER.

The ceremonies of this day are less solemn in the papal chapel than those in this church of St. John of Lateran; because in the latter besides the usual rite, the sacrament of baptism is administered and an ordination takes place. But as it was quite impossible within the short time that circumstances allowed for this compilation, to treat of those subjects as they deserve; and as the bulk of the work would be so greatly increased that it could not be printed in sufficient time, it was thought better

to confine the explanation, for this day to takes place in the Sixtine chapel, which as it goes, will also answer for other pla

Blessing of the fire and incense.

The ancient custom was, to spend the morning of this day in the last examination of catechumens, who were preparing for baptism and those found competent received the instructions, at intervals before evening. Towards sunset preparations were made for the evening office, which lasted until midnight previous to its termination, baptism and confirmation were administered; then mass was celebrated, communion was given, and the faithful either remained through the night, or returned home to take some refecton and rest, and to prepare for coming back at an early hour in the morning. Hence all the offices refer to night, and terminate with evidences of the resurrection which took place at a very early hour, towards day-light of Sunday. The custom of having offices early in the day, is but a departure within six or seven hundred years, from the ancient and more strict discipline.

The lights having been all extinguished, it became necessary to procure the means of illuminating the place, which had been thus in desolation. The mode of procuring it was every where the same. In some churches where they had not extinguished the upper can

this was kept for the purpose of renewing the other lights, in others they kept three large lamps concealed, as emblematic of the three days that the Saviour's body lay in the sepulchre, and they renewed the others from these, as significant of the resurrection. Where all the lights had been extinguished, they in a few places had recourse to ordinary fire, but in others they either produced it by means of a burning glass, from the sun, or struck it from a flint; as signifying in the first place, the orient on high; in the second the rock, according to that of St. Paul I. Cor. x. 4. Where this extinction took place on each evening, they generally produced this new fire on each succeeding day, and as it was usual to sanctify every creature by the word of God, and by prayer, a blessing was pronounced over it. In Florence the fire is struck from flints brought from the holy sepulchre at Jerusalem, in the time of the crusades.

The Roman church was one of the last to adopt this ceremony of a special blessing for saturday. In 750. Pope Zachary writing to Boniface bishop of Mayence mentions the custom in Rome of having the three lamps, but assures him that the Romans knew nothing of the practice which elsewhere existed of using burning glasses: but in the first Roman order the custom of striking the fire from flint is mentioned for thursday, when there was a blessing for the fire. There are however abundant

evidences of the ceremony having been in use, long previous to this on Saturday in other churches. Leo IV a century later mentions the custom then established in Rome, of producing fire from a flint on Saturday and blessing it. Then all the old fires were extinguished, and new ones were kindled from this to signify the resurrection of Christ from the grave, and to exhibit the progress through the world, of that fire which he came to cast on the earth. Matth. xii. 49. At present in the papal chapel, this is done in the vestry room at an early hour: in most other churches, it is done in the porch. Five grains of incense are also blessed for the purpose of being put into the paschal candle. The acolyth then takes some coals of the fire that has been blessed, and puts them into the censer, upon which holy water is sprinkled and the celebrant casts incense upon the coals with the usual blessing.

The new light.

The remaining part of the ceremony takes place in the chapel whither the cardinals come in cappas of purple silk, but the attendant who precedes them has his mace reversed. During the previous benedictions the celebrant wore a purple cope. He prepares for the ceremony in the chapel by laying that aside and wearing violet vestments for mass. The deacon who is to bless the paschal candle, wears a white

stole, with a maniple and dalmatic of the same colour : the subdeacon however continues to wear his violet chasuble folded in front.

The cardinal celebrant, comes thus attended to his usual seat in the chapel, then puts incense into the censer, and blesses it in the ordinary way ; after which his attendants go to the Pauline chapel to bring the light, incense etc. On their return two mace bearers precede : they are followed by an acolyth, with the five grains of blessed incense on a plate or salver, on his left is another with the censer ; then the subdeacon with the cross : the deacon follows with a long rod, on the top of which are three tapers parting from a common stock : on his left is a master of ceremonies with a candle lighted at the new fire : after these are two other acolyths,

Though it is impossible by any sensible exhibition to express mere insensible objects, yet those means might be well used as helps to bring us rather to the contemplation, than to the knowledge of spiritual things. The great body of mankind for whose instruction the ceremonies of religion should be chiefly fitted have more need of these aids, than have the informed, the contemplative and those other few, whose habits of thought enable them to dispense with these ceremonial teachers of the bulk of the human race. The impression made by a sensible exhibition remains doubly permanent, by reason of the hold which it takes

upon the imagination as well as of the memory, and the lesson which it is calculated to teach cannot be easily lost, when it has been thus once acquired. This is the great object of the church in her ritual services. She now desires to inform us that the light which the revelation of the Saviour gave to the world, has made us more fully and more clearly acquainted with the great mystery of the triune God, than were the patriarchs or even generally the prophets who preexisted to that period, when after having triumphed over death, he during forty days conversed with his apostles concerning the church which they were to establish; Acts I. 3. and enabled them to understand many things that before they could not bear. John. xvi. 12. The nature of the Godhead is but one, yet it is whole and entire in each person of the blessed Trinity; and this was then clearly taught to them by the blessed Jesus.

Being arrived at the door of the railing, the master of ceremonies lights one of the tapers, upon elevating which the deacon sings, *lumen Christi*, the light of Christ. All except the sub-deacon who carries the cross, bend their knees at the sacred name, to pay homage to him who reigns over the heavens, and the earth. The choir answers *Deo gratias*. "Thanks be to God., At a second station more advanced, the second taper is lighted, as was the above and at the foot of the throne, the third is lighted, and with the like ceremony; but at each time the deacon sings

upon a higher key. The third being lighted, he gives the rod to an acolyth, and taking the book which contains the proper canticle, he prepares for the

Blessing of the paschal candle.

This candle is very large, and formed of wax. The ceremony of its introduction is most ancient. Pope Zosimus who came to the papal chair in 417, extended to all the parish-churches the faculty of performing, in this instance, the ceremony that had been previously confined to the basilics; subsequently it has been extended to other churches. The appearance of this candle, is that of a large pillar, which by mystic writers is first assimilated to the cloud, but when lighted to the pillar of fire that guided the Hebrew people in the desert on their journey to the land of promise. It represents the true leader of the christian host through this land of their pilgrimage, to that country which the Lord promised as the recompense for their faithful observance of his law. It also is an exceedingly appropriate emblem of the manner in which the catechumens coming out of the land of darkness, and from under the thralldom of slavery, are thereby led through the waters of Baptism to that place, where during their journey to the heavenly regions which they seek, they shall be fed with the sacramental manna of the eucharist. It as yet exhibits him as ex-

tinguished in the tomb , but it will speedily show him forth as returned to life , and enlightening with knowledge those in whom he kindles hope, and whom he warms into the ardour of devotion.

The deacon having received the blessing which he besought from the celebrant , after having had the incense blessed , goes to a desk where he places the book , which he thrice incenses. On his right are the subdeacon with the cross , and an acolyth with the thurible ; on his left two acolyths one of whom holds the rod with the lighted taper , the other has the blessed grains of incense. All now rise whilst the deacon sings the beautiful canticle of *exultet* generally supposed to have been written by St. Augustin : some however attribute it to St. Ambrose, some to St. Leo, and others to Peter the deacon. The fourth council of Toledo informs us chap. viii. ; that this ceremony is now a symbol of the re-animation of the body of Jesus, and five holes made in the candle , in the figure of a cross , represent the five principal wounds inflicted on our victim.

The blessings of the church are usually performed by a priest or a bishop ; but this is one of the few which is given by a deacon but for a sufficient reason. He is vested in white as the angel announcing the resurrection whilst the others by their violet still shew the grief and dread of the apostles and disciples. St. Augustine reminds us Sermon 232, ali

144 *de tempore* , of the fact , that the resurrection was announced by an angel to the pious women , who conveyed the tidings to the apostles : that as by a female the human race fell, so through the Virgin, redemption came ; and by females the resurrection was made known , thus it is a lower minister of the church , who takes the place of these personages , by announcing the fact to the superior orders of the hierarchy, in the blessing of this candle. And as it was not the apostles, but the disciples , that embalmed the body, John xix. 40. , so this lesser minister as their representative , places the five grains of incense as an embalming in the holes which represent the wounds. At the proper time during the canticle , he lights the candle ; which thus burns at the principal public offices , until the festival of the ascension ; to shew , how Christ remained conversing with his apostles and disciples , extending their knowledge whilst he cheered them with his countenance , until on that day on which the gospel proclaims his ascent, it is extinguished. Soon after the lighting of the candle , the lamps of the church are also kindled.

There was an old custom in some churches, of which Bede among others informs us , of inscribing on this waxen column , the date of the year from the resurrection, which he says, *de temporum ratione* c. 45., some of his brethren saw in Rome at Christmas the year

DCLXVIII., to which adding the Saviour's age of 33, would give us the year 701. Marten furnishes several of those inscriptions, which exhibit a perfect calendar of the moveable feasts and other dates. Afterwards, a long label on which they were inscribed was attached to the candle, and when printing was introduced, our directories, or church almanack were substituted therefor.

The prophecies, etc.

Formerly, when several catechumens were to be baptized on this day, the clergy having examined them, spent the time that was not otherwise occupied, in giving them instruction and not only after, but before lighting the paschal candle, many portions of the scripture were read for this purpose. Prayers, having generally special reference to the catechumens were said from time to time also, throughout the day; but when the number to be baptized was reduced to a very few, and the time to performing the office was changed to the morning; the custom began in Rome of having ordinations on this day: the number of lessons which are called prophecies, because they are chiefly taken from the prophetic books was fixed at twelve, and were all postponed, until after the paschal candle was blessed: the prayers were retained with the usual form of *lectamus genua*, except before the last, and

tracts were sung after the fourth , the eighth , and the eleventh. In some places , the number of lessons was greater , in others , there were not so many.

The deacon lays aside his white vestment , and takes violet , and being seated , he reads the prophecies , whilst they are chaunted by choristers succeeding each other in the middle of the chapel ; at the termination of each, the celebrant rising, and turning to the altar, sings *Oremus* ; the deacon *Flectamus genua* ; and the subdeacon , *Levate* , after which, he sings the prayer . The Tracts are also sung at the proper times. Formerly the lessons were sung in Greek as well as in Latin. This custom had been long discontinued , until the time of Benedict XIII. , better than a century since : however his successors , have not followed up the practice.

In churches where there are baptismal fonts, they immediately after the prophecies have been read , proceeded to bless the water for the great regenerating sacrament , after which such persons as were in readiness , whether adults or infants , were baptized. This is of course omitted in the papal chapel , and the litanies of the saints , which in the other churches are said after the baptism , are immediately sung.

The Litanies and changes.

Taking off his chasuble , the celebrant and his assistants prostrate themselves before the altar , whilst an invocation to the saints and appeals to the almighty God for his mercy, are made. At the petition *Peccatores te rogamus audi nos* : “ We sinners do beseech thee to hear us , , the deacon and subdeacon retire with the assistant priest. They return to the chapel in white vestments, and the celebrant rising goes to the place where his corresponding robes lie , he puts off the violet and takes those befitting the paschal time.

The candles upon the altar , and upon the balustrade are now lighted. The Pope's chair is stripped of its penitential drapery; the violet is removed from the front of the altar . The cardinals too, put off their violet cappas and take the red ; for now the church begins to commemorate the resurrection . If Neophytes were present , their candles also would be lighted at this time.

The Mass.

The Pope who seldom makes his appearance in the chapel until this moment, now enters wearing a white cope and mitre; proceeding to the foot of the altar, he makes the usual commencement of the mass. But there is no *introit* , because all have been for a long pe-

riod present , and as the old usage was to sing this piece at the entrance , it is of course omitted , since this night, no entrance was at this time made. The Pope being again mitred ascends to his throne, and the celebrant goes to the altar , whilst the choir performs the *Kyrie eleison*. The cardinals pay their homage to his Holiness. As soon as the first cardinal priest has done so he has the incense blessed, which is then taken to the celebrant , and the usual incensing is gone through. As soon as the *Kyrie eleison* is finished , the celebrant intones the *Gloria in excelsis*. The veil is now removed from before the altar piece , which represents the resurrection , the trumpets in the hall salute , the bells are again heard and the guns of the castle of St. Angelo proclaim the festival.

After the epistle has been sung , another subdeacon accompanied by a master of ceremonies , kneels at the foot of the throne and rising addresses the Pope , *Pater sancte , annuntio vobis gaudium magnum , quod est , alleluja*. “ Holy father , I announce to you great joy , that is , Alleluja ,, After which he retires. The tract however is blended with the gradual, because though Christ had arisen, he has not yet manifested himself; for the same reason, no lights are carried at the singing of the gospel ; nor is the Creed said because the rite of this day is more ancient than the pe-

riod of its introduction ; and also to shew that the faith was not yet fully established.

On this night, the offerings were made before the baptism and of course long before the Mass commenced, and on that account, as well as because of the antiquity of the special ceremonial, no offering is said or sung. Another reason has been added, viz, to signify the silence of the holy women going to the sepulchre. The trumpets again sound at the consecration; but no *Agnus Dei* etc. is said. This appeal to the lamb of God was introduced by Pope Sergius about the year 700, and the form of this special liturgy is much more ancient; the same mystic reason, viz, to signify the silence of the holy women, is also given for this, by some writers. No *pax* or kiss of peace is given, because Christ had not as yet appeared to his disciples. giving them the salutation of peace, John xx. 19. Another reason is also given, viz, that this mass being celebrated at night, as it were to conclude the baptismal rite, and to have the holy communion given to those, who had been after their initiation, confirmed; the great celebration of the festival was postponed until morning, when coming early to the church, the faithful kissed each other, with a new salutation, *Christ has arisen.*

Vespers

After the celebrant has communicated, and taken the ablutions, vespers are chaunted in a very short formulary. The psalm cxvij, with the doxology and the antiphon of three alleluias; after which the *Magnificat* with its proper antiphon is sung, whilst the altar is incensed, as are also those who assist. The celebrant after the usual salutation, sings the prayer, after which he repeats the *Dominus vobiscum* and the deacon adds two alleluias to his *Ite missa est*. The Pontiff gives the usual blessing, the celebrant publishes the usual indulgence, and the Cardinals and others retire.

EASTER-SUNDAY.

The Pope celebrates high mass this day, with great solemnity, in the church of S. Peter . There are only three festivals through the year on which this is performed , viz , Easter-sunday , the festival of SS. Peter and Paul , and Christmas day . Strangers who desire to understand what is done , should endeavour to become well acquainted with the nature and objects of the ceremonials belonging to the usual high mass, as explained in the first part of this little compilation ; otherwise the remarks which follow will be of very little use, as they are intended merely to supply what is special in this day's celebration . It will also be necessary for them to review the description , given in the beginning of this part , of the several attendants , their duties , offices and places ; if they would understand the procession and attendance.

The cardinals and prelates as well as the other members of the chapel are accustomed to assemble on this morning at half past eight o'clock in the *sala ducale* and *sala regia* , there to form the proces-

sion which accompanies his Holiness to the church . The line of its movement is from the royal hall or *sala regia* down the royal staircase, *scala regia*; from the statue of the emperor Constantine it turns to the right , into the porch of the church : upon entering the porch of S. Peter's ; or if the holy father only comes from the chapel of the Pietà ; upon entering the church, the entire chapter ranged in two lines, receives this procession, which passes through their centre . On the right hand, are the cardinal archpriest , with his vicar and all the canons : on the left are the beneficiaries, the Innocentine chaplains and beneficed clerks all in their choral robes . As soon as the Pope appears , the choristers intone *Tu es Petrus et super hanc petram aedificabo ecclesiam meam etc.* Thou art Peter , and upon this rock I will build my church , and the gates of Hell shall not prevail against it &c. The large bells add their chime to the scriptural salutation , and the military bands stationed in the portico swell the notes of gratulation to the two hundred and fifty seventh successor of that Apostle , to

was the first who added a second coronet to shew the spiritual supremacy and the temporal power united : and about twenty years afterwards John XXII. or according to others Urban V. more than sixty years later, placed the third coronet upon it, thus making a tiara to exhibit the pontifical , the imperial and the royal authority combined . To the wearer and to the beholder instructive lessons are taught , the one and the other are admonished that the head upon which it is borne is supposed to be endowed with proper science , as it certainly possesses power of government , and spiritual jurisdiction ; and the variety of its knowledge should emulate the beauty of that decoration which is externally shewn .

THE LARGE FANS or *flabelli* , are now preserved not merely for ornament ; but as memorials of ancient usage, and they have also their mystic meaning . The apostolic canon xix. directs that at mass, a deacon at each side of the altar shall use a fan , or brush of peacocks feathers , to keep the place free from insects . Hildebert , bishop of Tours , when he sent one to a friend , remarks upon its mystic

meaning in ep. 7. alias 8. where he advises , that as the annoyance of these insects was thereby prevented , so he that used it , should endeavor to banish the distractions of idle thoughts from the mind of him who approached to offer the holy sacrifice . Being formed of peacocks , feathers , and even now when eyes are seen in the plumes , it admonishes the pontiff that a general observation is fixed upon him , and shews the necessity of circumspection in his own conduct . The Greeks called it *επισιδιον* , and gave it to the deacon with a suitable admonition at his ordination . It is also mentioned in the liturgies of S. Basil , of S. John Chrysostom , and in several other Greek and Syriac documents . In the West we find it noticed in the constitutions of Cluny as well as in several ceremonials . In the life of S. Nicetas in Surius we find S. Athanasius , whilst he was a deacon employed in using it . In the East , they formed the fans in many places like the winged seraphim , and used to add several other mystic lessons to those here touched upon .

THE CROSS was in ancient times carried before the Pope , when he went to the

stations of the city , to celebrate at the several churches : that now carried is called the *vexillum* . As the *labarum* was carried before the emperor , so is this carried before the pontiff , who should glory only in the cross , and always have Christ crucified before his eyes ; for this purpose, the figure is turned towards him ; as also to signify that the same saviour who promised that the gates of hell should never prevail against that church , which he should build upon Peter , regards him in his providence , and will keep his promise ; for though a woman should forget her infant, so as not to have pity upon the son of her womb , yet will he not forget that church, which by the very nails upon the cross , was graven in his hands. Isaias xlix. 15. 16. Heaven and earth shall pass away , but his word shall not fail. Math. xxiv. 35.

THE CHAIR on which the holy father is borne has been awarded to his predecessors and to him by the affection of their flock ; it has not been called for by their ambition . In 751. the Roman people bore Stephen II. upon their shoulders to the basilic of S. John of Lateran after his

election . In 1831. the Roman people took Gregory XVI. in triumph through their city . In the long interval of nearly 1100. years , how many instances does the papal history furnish to us, of similar manifestations of affectionate attachment ? However the disaffection of a few, and the bad principles of others might create transient difficulties in the administration of the state ; no people under heaven enjoy a more mild and paternal government than do the subjects of the holy father's temporal dominion . Their industry is free, their taxes are light ; they have not , as has happened to others , been mocked with the semblance of a constitution , which only shields the oppressor whilst he scourges them at home , and calumniates them abroad . No , the mild and affectionate sway of the holy See may indeed appear sometimes deficient in energy , but it is never even unkind . If then the people desire to shew the estimation in which they hold their sovereign , when on three or four solemn occasions , he is borne in this chair , they do only that which is habitually done by the people of the British empire ; for

their representatives in parliament , and in several instances , occasionally , for some of their magistrates , and for other popular favourites . They do only , what the children of this spiritual father through the world would unite with them in performing , with feelings of well deserved affection for their apostolic head . The warriors raised their generals upon their shields , and bore them thus aloft , as a token of esteem and attachment . And if the people of the Roman states desire to manifest their affection for their paternal ruler , and the christian world is anxious thus to elevate their bishop of bishops ; these are strong evidences of the papal deserts , but not of papal ambition .

The procession from the very earliest period ; that the cessation , or even the mitigation of persecution allowed it , was the usual mode in which the bishop was conveyed in every church to celebrate the solemn Mass . Tertullian who lived in 250. adverts to it in his work *Ad uxorem* lib. II. c. 4. and in that *de praescript.* 94. St Ambrose in the year 388. St. Augustine in his book *de civ. Dei* l. xxii. 8. St. Leo and many other

very early writers , who all describe its great solemnity , and many of them , its splendor . The present rite in this grand procession , has been very little changed since the 14. century . Formerly two acolyths carried the holy sacrament before the Pope , to the altar; now this is not done , but the holy father stops at the chapel where it is exposed, to pay his adoration .

The vesting used to take place in the Sacristy , where the Pontiff laying aside his outer cloak put on the sacred decoration ; now the Pope robes at a throne which is placed at the Epistle side ; as a substitute for the Sacristy .

These vestments have all been enumerated , and explained in the first part of this compilation , with the exception of three , two of which are peculiar to the holy father : these are : first the *Fanon* which is a word of German origin , signifying a veil or banner . This was by old writers called *orale*, though probably it was not used by any pontiff before Innocent III. about the year 1200 and is by some eminent liturgical writers , believed to have been then substi-

tuted for the amict, as they then began to wear this latter, inside the alb, whereas formerly it was outside: the fanon is of very thin silk striped of four colours, and edged with gold lace: it is double, and the inner half being put on like a tippet over the alb, the corresponding duplicate is brought over the Pope's head, until after the chasuble is put on, when it is turned over the entire of the other robes, thus coming round the back, chest, and shoulders. The other ornament which is peculiar to the Pope is called a *succinctorium*, and resembles a maniple, upon which there is embroidered a figure of a lamb bearing a red cross; it hangs to the left side being fastened by a cin-
 ture, and is a substitute, according to some, for a purse formerly carried for holding money to be distributed, as alms. According to others it was only a resemblance of the ends of a ribbon, formerly worn by most bishops, as a sincture over the alb, and which was called *balteum pudicitiae* or „ belt of modesty „.

This is still worn in a few churches,

but the succinctory is peculiar to the Pope. The bishops and some other dignitaries in the East wear one, or two cases, of a lozenge form, depending at the side, as purses: they seem to have an affinity to this *succinctorium*. The other is the *Pallium* which is an exceedingly ancient ornament: for many centuries it has been made of wool shorn from the lambs that are blessed on the festival of St. Agnes, and after having been spun, wove, and formed, the ornament itself, is blessed by the Pope, on the eve of the festival of SS. Peter and Paul: after which it is left upon the tomb of the Apostles at the confession of St. Peter, whence one is sent upon his application, to an archbishop, or other privileged bishop to be worn on certain days within his own jurisdiction, as symbolic of the greater fulness of apostolic authority. But the Pope can wear it every day, and in every place.

It is a sort of *torques* or band of honor, on the neck with pendants before and behind, to shew the double cares of the apostleship, through fidelity in which the true honor is to be obtain-

ned : the crosses which now decorate it are black , formerly they were red or purple , and pins are fixed in them to represent the nails by which our Saviour was fastened to the cross ; but in more ancient times, it is reasonably conjectured they were used merely to fasten this to the vestment .

The Pope uses no crosier , unless he should be in the Diocess of Treves : for it is said , that St. Peter gave his staff to St. Eucherius its first bishop , who having laid it upon the body of St. Maternus his companion and successor , he was thereby restored to life : as the sick were healed by handkerchiefs touched to the body of St. Paul Acts xix. 12. and by the shadow of St. Peter Acts v. 15. Another reason is also given : viz, that the crosier being bent at its summit shews a restricted jurisdiction, where as that of the sovereign pontiff is unlimited . There can be no question however , but that the holy father formerly received on the occasion of his inauguration a *ferula* which served the purposes of a crosier , but whether it

was originally bent or not , is a question now not easily solved .

Commencement of the office .

After the homage the Pontiff has his mitre taken off , and standing, he repeats the Lord's prayer and the angelical salutation in a low voice ; then making the sign of the cross , he intones the , *Deus in adjutorium* &c. , O God come to mine aid , , which the choir answers , and they continue the office for the third hour, whilst the holy father reads a preparation for Mass , during which the proper attendants put on his sandals . Being divested of his cope , the sacristan who stands at the altar , sends to him the vestments successively, by the hands of the voters of the signature , and abbreviators of the park : and he is vested by the cardinals who assist at the throne , after which he concludes with the prayer of the hour ; and blesses the incense .

Procession to the Altar

The officers of the altar now go forward to the left, towards the large throne which terminates the choir, and then turning to the right, they face to the altar and approach it in the following order, viz :

The *Thurifer* with incense,
 The *Cross bearer*, Subdeacon
 with *four Acolyths* on his right
 and *three* on his left.
Greek Subdeacon; *Greek Deacon;*
 The Latin Subdeacon,
 carrying the book of the gospel with
 the Pope's maniple,
 the CARDINAL DEACON of the gospel,
 the CARDINAL BISHOP assistant,
 two CARDINAL DEACONS assistants,
 two auditors of the Rota,
 first master of ceremonies,
 THE POPE
 two *private chamberlains* assistant,
 Auditor of the Rota
 in charge of the mitre.
 PATRIARCHS, ARCHBISHOPS, AND BISHOPS
 assistants at the throne.

His holiness having arrived near the altar, the three junior cardinal priests who are on his left as he approaches, advance successively to meet him and to embrace him, each does so in turn, after

having made a profound inclination. Formerly it was usual at his approach to the altar, for the sovereign Pontiff, and indeed for every Bishop on solemn occasions, to give the kiss of peace to his brethren, in fulfilment of that of the Saviour Matt. v. 24. The restriction of the number to three curtailed the ceremony, and mystically exhibited the homage paid by the three wise men to the Saviour Matt. ii. 11. and the salutation upon the cheek shewed their acknowledgment of the human nature of the Redeemer which appeared manifest to all, and that upon the breast gave token of their confession of the divine nature which lay concealed.

The Mass

Has some peculiarities which shall be noticed; but the explanation contained in the first part of this compilation is essential for those who desire to view what occurs with any intelligence.

The epistle and gospel are sung, each, first in Latin & then in Greek.

These are two credence tables, one

with five candles, upon which the deacon's plate is laid ; another with two candles , upon which the sacristan has what he supplies . These are on the epistle side ; on the gospel side is a third credence table , which is called the Pope's . Towards the conclusion of chaunting the creed , the sacristan and his attendants carry the sacred vessels to this latter credence , where they are washed , and the keeper of the cellar drinks some of the wine and water which he furnishes for the washing: the cruets are also supplied from what has been thus proved, and are carried to the platform where the cardinal deacon is preparing the bread . When the holy father goes to the altar for the offertory, the sacristan eats in his presence two particles pointed out by the cardinal deacon, from three hosts which he has sent for the sacrifice, and also drinks some of the wine and water . There is not any clue to discover when this apparently unnecessary precaution to guard against poison, has been introduced :

Before the preface, the master of ceremonies calls the two junior cardinal

deacons , who go one to each side of the altar, standing with their faces turned to each other , as representing the angels who were at the monument . John xx. 12. They remain until the Pope leaves the altar for communion . This of course is peculiar to easter .

After the consecration , the tube through which the Pope and the cardinal deacon receive the sacrament , are purified with ceremonies similar to what had been used respecting the chalice .

As had been remarked in the explanation of the Mass , the canon concluded before the Lord's prayer : that prayer being said, it's sequel and the communion form the remainder .

Communion of the Pope .

It was an ancient custom in the church of Rome , for the holy father after the conclusion of the canon, to leave the altar , and retiring to his place, in the midst of the bishops and priests who celebrated with him, to wait until the attendants brought the consecrated host and chalice from the sacred table to

his seat ; where having made his preparation, he had the bread of life divided with his assistants, and taking but a small portion from the chalice, he committed to his deacon the dispensation of the rest. In perhaps every other church this was done at the place where consecration itself was made; but the ancient documents shew us, that from the earliest period to which we can trace our ritual orders, the custom of the East was that here described .

When communion was given under both kinds in the latin church, at an early period in several places, narrow tubes were introduced for the purpose of drawing from the chalice, a portion of the consecrated blood . We find them in existence about the sixth and seventh centuries, then they were not regarded as a novel introduction. Several causes led to the adoption of this expedient : amongst which that of guarding against spilling the contents was not the least. Besides, it frequently happened that some natural insurmountable delicacy prevented persons from applying their lips to a vessel from which another had just dra-

Instances of this were by no means uncommon. But when the discipline was changed, and those who assisted, as ministers with the pontiff, no longer communicated at his Mass, the holy father remained, as others did, at the altar, and the tube fell into disuse. But still it was very properly determined, that some vestiges of ancient usages should be preserved: and on grand pontifical festivals, the deacon and subdeacon communicate with his holiness under both kinds, and this fistula or syphon again on those occasions appears: again also, on those days, the Pontiff leaves the altar after the *Agnus Dei*, having given the peace at the usual time to the assistant bishop and two assistant deacons: then having adored the sacrament he departs for his throne.

The cardinal deacon of the gospel remains at the altar, and when he observes the holy father in his place: after paying his homage to the holy Eucharist, he exhibits this bread upon the paten, under what is called the *golden star*; turning on each side to present it for adoration: he then delivers it to the

carried by the subdeacon to the throne: the deacon exhibits the chalice in like manner, and carries it himself. He stays with this vessel on the right of the holy father, the subdeacon on his left. After having said the usual preparatory prayers, the Pope breaks the sacred host, and takes one of the particles for his own communion: soon afterwards he breaks the remainder into two parts, for the purpose of administering it to his deacon and subdeacon. The deacon presents the chalice, and the assistant bishop the tube, through which the Pontiff imbibes a portion of the sacred blood.

The deacon stands near the holy father, and the subdeacon kneels; both receive from his hand, particles of the host that he has broken, previous to which, each of them kisses his hand, and after communion, he embraces each. They depart for the altar; the deacon carrying the chalice and scyphon, and the subdeacon the paten which he purifies over the chalice: the deacon takes a portion of the blood through the tube, and leaves the chalice to the subdeacon, who drinks the remainder, and purifies the vessel. Meantime the holy

father takes an ablution from another chalice presented by the assistant cardinal bishop.

Several mystic explanations of this ceremony are given : the chief amongst them are founded upon the principle that Christ was put to death , openly before the multitude upon mount Calvary , as the holy father is elevated upon this platform , and takes communion openly before the body of the faithful . This is more fully developed , when we consider that the saviour first instituted this holy sacrifice , and commenced his mystic offering where he consecrated the holy eucharist upon the table in the chamber , but he perfected and consummated it upon the mount , where he was put to death before the multitude ; so his venerable vicar consumes upon the floor of the throne , in presence of the assembly, that body and blood which he had consecrated at the altar in presence of his attendants.

*Communion of the other deacons ,
the laity etc.*

The deacon now coming to the foot of the throne chaunts the confession , after which the Pope reciting the usual form of prayer on behalf of those who are to go to communion, administers the eucharist, under the appearance of bread only , to the cardinal deacons , and noble laity or magistrates , some of whom make their easter communion on this occasion . Afterwards, his fingers are purified; his hands are washed after he has the mitre placed on his head , and he goes to the altar and concludes the mass .

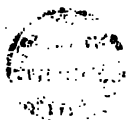
The holy father coming down from the altar , lays aside the mitre and pallium, resumes the tiara and goes to his portable chair , where he is approached by the cardinal archpriest of S. Peter's accompanied by two canons sacristans , and presented with a purse of embroidered white velvet , which contains the usual offering made to his holiness for singing mass in that basilic . The offering is given in the name of the chapter . The Pope

receives it , and hands it to his deacon , to whose trainbearer it is consigned as a perquisite .

His holiness is then carried to a kneeling stool in the midst of the church , but with only two of the acolyths and unattended by the latin subdeacon or by the Greek deacon or subdeacon : neither does the incense bearer go , nor are the mitres carried . After laying aside his tiara , and kneeling to venerate the relics , which are again exhibited from the ends of the balcony by one of the canons attended by two of his brethren , the holy father and his attendants rise : he goes back to his chair and resumes his tiara ; the cardinals and bishops wear their mitres , and the procession advances to the gallery in front of the edifice , where the venerable father of the faithful calls down blessings upon the assembled multitude , in the same form by which he besought heaven to bestow it's benediction upon them on the preceding thursday .

Whilst the Cardinal dean in the name of the sacred college felicitates the successor of Peter on the recurrence of the festival , the sounds of martial music and

the joyous roar of artillery scarcely permit the emulative bells sometimes to make their gratulating peals heard, as they mingle in celebrating the glorious resurrection...



ERRATA

From the little time allowed for the execution of this work, and the complete ignorance of the language by the compositors; there must be several errors - The following corrections are for those accidentally discovered

part 2nd. p. 13. line 13. read
wear large purple mantles called *croccia*

p. 22. line 13. read
one of them also gives the peace occasionally

NIHIL OBSTAT

Paulus Cullen Censor Theologicus deputatus.

IMPRIMATUR

Fr. Angelus V. Modena O. P. S. T. M.

Rm̃i P. S. P. A Mag. Socius.

IMPRIMATUR

A. Piatti Archiep. Trapesunt. Vicesgerens.

